Missionary Herald

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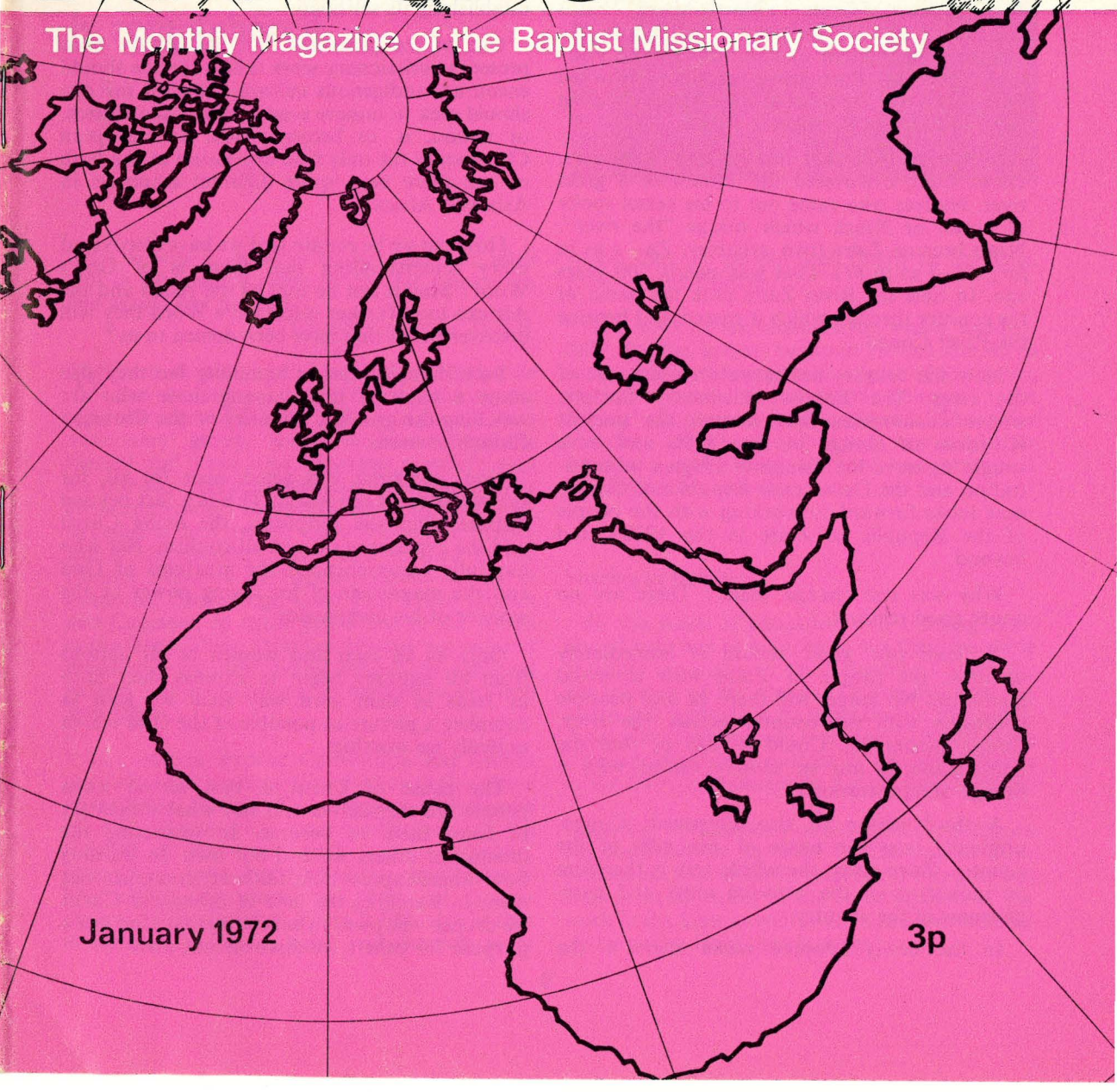
The Monthly Magazine of the Baptist Missionary Society



January 1972

3p

It is important to be yourself

by B. W. Amey

IN August 1415 Portuguese soldiers captured the fortress of Ceuta, in North Africa. That is regarded by many as the first step into the continent in modern exploration. In the years that followed Portuguese explorers worked their way down the coast of west Africa claiming new land for the Portuguese crown.

It was in 1482 that one of these explorers, Diego Cam, discovered the mouth of a great river. Natives who came out to his vessel spoke of Nzadi or Nzari, which means "the river". Nzari became **Zaire** (two syllables: Za—*a* as in *far*; ire—*i* as in *fit*). That was nearly 500 years ago. In time the River Zaire took the name of the country through which it passed and became the River Congo.

Now the country has taken the old name of the river. The Baptist Missionary Society, whose missionaries first entered the ancient Kingdom of Kongo in the 1870's and have sought to serve the Congo of Belgian administration and the Democratic Republic of Congo, now looks forward to working with the people of the Republic of Zaire in the 1970's and beyond.

Why was this change made? There are no doubt good reasons.

At least one good reason is immediately obvious: the people of Zaire wish to avoid confusion. No longer will there be any possible confusion with the country across the river, Congo Brazzaville. Could it also be that the name Zaire is not so closely linked with a foreign administration?

A third reason is also suggested. Congo, originally, was the name of one part of the country. Zaire spans the whole and is therefore an indication of the growing unity and completeness of the country.

In the newly adopted name there is the implication of a nation becoming complete and establishing its selfhood.

One of the problems that has always been present in missionary work is how far one should encourage indigenous culture and how far one should seek to impose a new culture if a church, or nation, is to become itself. Is European Christianity the only true expression of the faith or can there be a quite different emphasis in Asia and Africa?

How can we be certain that we have discovered every understanding that there is of God's Word? May it not be that as the Asian and the African look further into God's Word they will discover riches that have been denied to us?

Such thoughts can be humbling but they also cause a sense of thrill among those who are watching the growing maturity of the Christian Church overseas.

God, in Christ, has acted, once for all, for the salvation of the world. This is a fact beyond dispute. This the scriptures, the living Christ and the experience of men all confirm. But who has fully comprehended the greatness of God and the magnitude of his saving power or the wonder of his compassion?

Only as all men and women of all nations from all cultures begin to express their faith in Jesus in their own way shall we gain as complete a picture as possible of the God whom unitedly we worship.

The cause of Christ is best served when people are themselves and not what others try to force them to become. In respecting the identity of others we find our own. In learning how others express their faith we strengthen our own. In watching the love of others for Christ we deepen our own. In accepting that God has a purpose for others we discover our own.

L. to R.: *Rev. H. F. Drake with Pastor Williams Balaniác, executive secretary of the Mato Grosso Baptist Convention, and Pastor Jonathan of the First Baptist Church, Campo Grande.*

The new beckons and the old is remembered

by Roy Deller
B.M.S. Brazil Field Secretary

"His purpose in dying for all was that men, while still in life, should cease to live for themselves, and should live for Him. . . . "
II Corinthians 5:15. N.E.B.

WE are deeply grateful to God for all that he has enabled us to do for Him during the eighteen years of B.M.S. activity in Brazil. As a missionary group, we have been singularly blessed and have seen countless numbers won for our Saviour, churches established in pioneer areas and young people responding to God's call to dedicate their lives to Christian service. Strong and virile churches have been formed in the frontier situation of Paraná in such towns as Cianorte, Umuarama, Goio Erê, Porto Guaira and Cascavel, to name just a few of the towns evangelized. These churches, though not without problems, are now being served by national pastors and our missionaries have advanced into new areas.

The Paraná Baptist Convention has sought our help in its strategy for advance in the whole of the State. During 1971, therefore, whilst some of our missionaries have continued on the frontier in Paranavai and Campo Mourão, others have been deployed in the equally needy but perhaps less glamorous towns of Guarapuava and Jaguariaiva. There is little doubt that in these latter places work will develop more slowly, but the people need Christ no less than those on the frontier.

The work on the coastal strip, where, incidentally, Baptist witness began in Paraná almost 70 years ago, has received a new lease of life by the strenuous work of one of our couples in the fishing villages and holiday resorts. The older churches have been quickened, new work has developed and a keen spirit of co-operation is flourishing in the area.

Sharing in training

In the work of education and training, continued help has been given to the Curitiba Bible Institute especially in the Extension Course for the training of lay leaders. This course now has about 100 students in its three centres in Paraná. A valuable contribution is also being made to the training of national pastors by our missionaries in the Baptist Seminary in Recife, North Brazil.

During 1971 another of our B.M.S. colleagues has continued to serve the Paraná Baptist Convention as Executive Secretary and this year has seen great advances in the co-ordination of the work in the State as well as an impressive increase in the giving from the churches.

As we look ahead to 1972 and beyond, we ask ourselves: What will be the NEW challenges and where are the NEW frontiers for missionary advance? There is no doubt that within Paraná new places will be brought to the attention of the readers of the Missionary Herald. Our missionaries, on invitation from the Paraná Baptist Convention, will be entering Fransisco Beltrão in the extreme south-west of the State, whilst another couple will be moving to Assis Châteaubriand. This latter town, which the writer first visited when there were no more than a dozen houses there, now has a population of about 20,000 in the town and is the centre of the last area of development in the extreme west of Paraná. With the occupation of this region between the Piquiri and Iguaçu rivers, the population movement into Paraná will virtually be ended.

A medical pilot scheme

After much delay and frustration, including the return to England of our first missionary nurse for medical treatment, the much needed mobile dispensary will almost certainly begin to function during 1972. It will not be easy to decide exactly where in Paraná the mobile should be located but it is our hope that after a few years with a pilot scheme, an extension to this ministry may be possible.

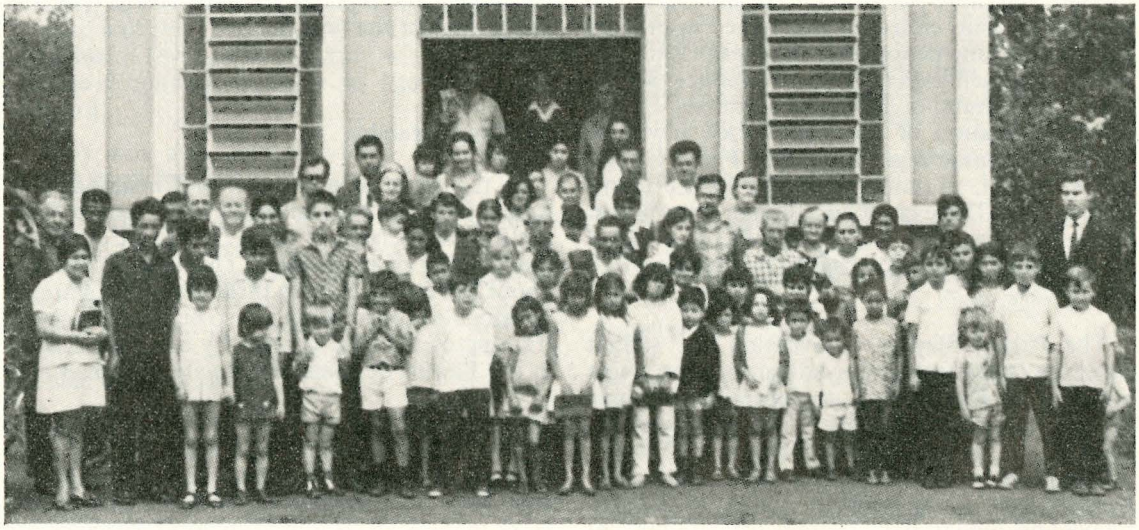
A new challenge comes to us in 1972 in terms of help towards theological education in the Curitiba Bible Institute. A further two years is to be added to the curriculum in order to train men for the ordained ministry. The Bible Institute will thus be in a better position to provide pastors to lead the new churches springing up in Paraná and the surrounding States. The best way that this help can be offered will certainly need facing during this year.

Follow the people

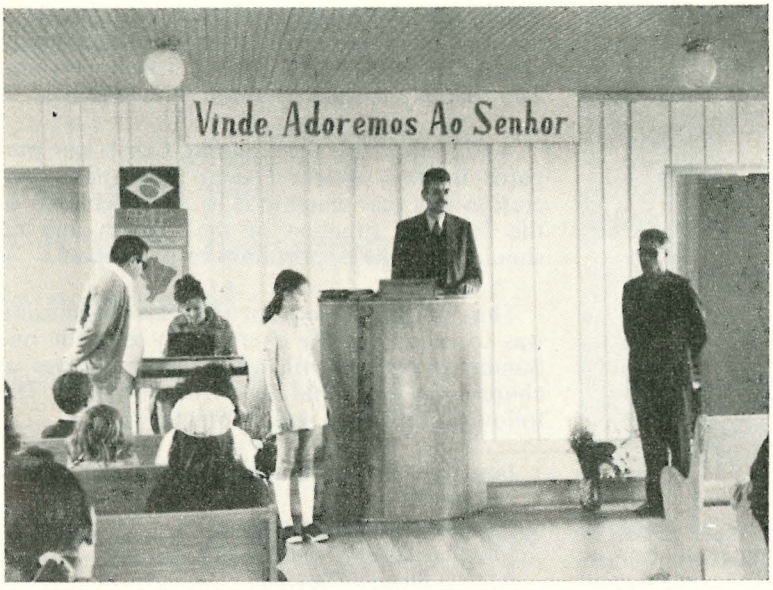
And what of the future in and beyond Paraná? As I have already indicated, the population movement into this State is rapidly diminishing and indeed in many areas we are already witnessing an exodus. This exodus is taking two forms. In the first place there is a considerable movement towards the capital, Curitiba, which is now becoming the most challenging situation in Paraná, and in the second place there is a movement away from Paraná into other areas of development in Brazil.

It is the opinion of the writer that 1973 should, almost certainly, see the first extension in terms of pioneer B.M.S. activity beyond Paraná.

The neighbouring State of Santa Catarina is asking for our help to establish Baptist witness



The congregation outside the Campo Mourao Baptist Church.



Members of the congregation being greeted on their birthday in the Guarapuara Church.

in the largely unevangelized western area of the State. This is a somewhat static situation similar in many respects to the south-west of Paraná.

In southern Mato Grosso, vast tracts of land are being expropriated by the government and increasing numbers of settlers are moving in. This movement into southern Mato Grosso includes many church members from areas of early B.M.S. activity in Paraná. These members are already seeking to establish new congregations and will desperately need help and leadership in the formation of new churches as well as in missionary outreach.

On the highway

In the north of Mato Grosso there are two population movements which are fast gaining momentum. The first of these is reaching out north-west from Cuiabá towards Rondônia and Acre and the frontier with Bolivia. The second is striking northwards from Cuiabá to Santarem accompanying the new road which will eventually cross the transamazonian highway.

This transamazonian highway brings its own challenge in terms of mission and evangelism. The road is being carved out of the jungle and will link the cities of the north-east coast to Acre and then to Peru and Bolivia. This breathtaking scheme is receiving full government support and the first five hundred kms. are due to be inaugurated this month (January 1972). During the next five years 500,000 families will be moved into the area and eventually new towns will be established all along the 3,500 miles of road. Will this be the world's last great frontier situation?

The challenge and implications are tremendous, not only to Brazil but also to the rest of the world. To the Church of Jesus Christ, however, the call is plain. We need to be there to present the saving message of the Gospel to those who with courage and hope will be starting a new life. Dare we place our hand in the hand of our Brazilian brethren and unitedly say to our risen Lord, "Lord, here we are, SEND US."

What is an ideal Baptist Church?

A report from Calcutta
by **Mrs. Neera Halder**

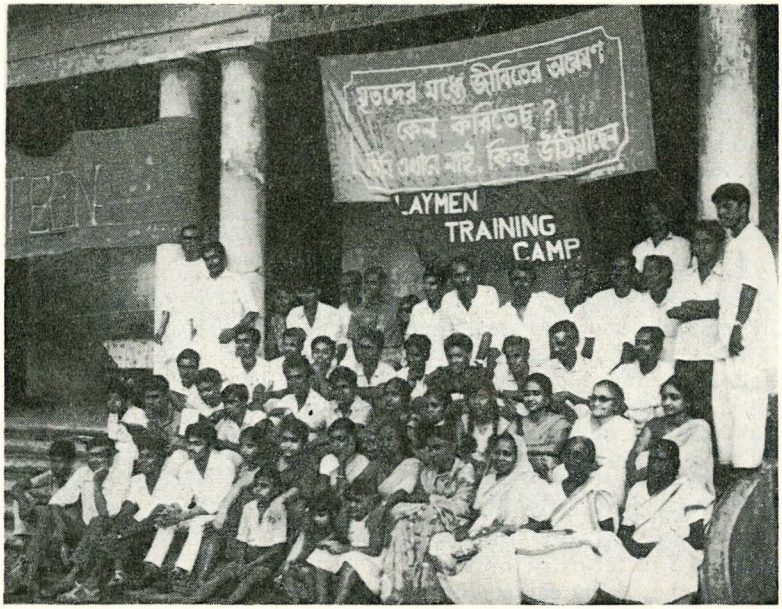
A **Laymen's Training Camp**, held at the Entally Baptist Church Compound, Calcutta, had this title to its discussions. There were 95 delegates attending, representing the churches of the Calcutta and Suburban and the 24 Parganas Baptist Unions. There were three refugees from East Pakistan present.

Eight aspects of the ideal church were discussed under the headings: Baptist Church and its characteristics; Church, a temple for living God; Church, our expectations; Youth are the backbone of the church; Sunday School is the foundation of the church; Women's Committee—medium of social intercourse; The Deacons are equally responsible in building of a church; and The role of a Baptist Layman in evangelism.

A full report on the Training Camp was prepared by Mrs. Neera Halder. One main conclusion was that worship is to be understood as the foremost function of the Church and all should have the opportunity to participate.

The action consequent on this conclusion was to encourage the churches to set aside one Sunday in each month when representatives of church groups could lead the worship. The following timetable was recommended:

January—Family Sunday, each family to sit together
February—pulpit exchange
March—Sunday School Sunday
April—Baptist Sunday
May—Teachers' Sunday
June—Student Sunday
July—Youth Sunday
August—Retired People's Sunday
September—Working Men's Sunday
October—Women's Sunday
November—Deacons' Sunday
December—Pastor's Sunday



Delegates at the Laymen's Training Camp, Calcutta.

The congregation leaving Matale Church, Ceylon, after the Harvest Festival service.

The work of a B.M.S. missionary is continued

by **Stephen Welagedera**

Matale is a little town situated in a valley sixteen miles north of the hill capital of Ceylon, Kandy, and 88 miles from Colombo. It is surrounded by estates like Wiltshire, Pitakanda, Hunnasgiriya, Midland and a large number of villages. Tea, rubber, cocoa, coconut and spices grow in the district and most of the plantations are now owned by the Ceylonese.

The Beginnings

As the planters opened up the thickly covered hilly land, a solitary figure was trudging from village to village clearing up the sin covered hearts of men and women. That pioneer of God's work in this land was Ebenezer Daniel who arrived in Ceylon in 1830 after 18 years as minister of the Baptist Church at Luton. He did not share the conveniences of travel that were available to the planters of that period. He had only his feet and the eternal promise of the presence and the leading of God. So in faith he trudged from Colombo to Kandy and Kandy to Matale until a nucleus of a Christian community was formed in Matale in 1841. The early efforts progressed gradually until a small church was built in the heart of the town. In 1952 the church, built in Kandyan style, was opened for the worship of God.

The Present

The membership of Matale Baptist Church today is 76. My ministry in Matale goes back to 1938 when I was appointed Pastor but before I could get quite settled I was shifted to Kekirawa in 1942 from where, after fifteen months, I was shifted to Kandy and after 22 years I was again located at Matale in January 1964.

Matale Church has a most cordial fellowship. The average attendance at our Sunday worship is between forty and fifty people. On the first Sunday we have over fifty for the Lord's Supper. We have two Sunday Schools, one at Matale with an attendance of about forty children and the other six miles away at a place called Ambagastenna with about 28 children of whom ten are Buddhists. Our children have fared well at the Sunday School examinations and Bible Quiz and have had the Sangamaya (Baptist Union) Shield for a consecutive number of years.

The Prayer Vigil with about 15 to 20 active members meets regularly every Wednesday in church. This has developed into an Island-wide Prayer Ministry. Several non-Christian people are being prayed for at their request. Our youth club, consisting of 40 non-Christian children, meets every Saturday afternoon for games, Bible study and sing-song. Our church members visit the Senior Citizens Home (Jayanthi Nivasa) and cheer them with conversation, singing, prayers and film strip shows.

The outreach work, with the assistance of an independent worker, Pastor Joseph, and our Church Secretary, a retired schoolmaster, Mr. P. B. Allahakoon, is going on steadily. Our work covers house to house visiting, open air services at fairs, bazaars and tours, sometimes extending to about four days at a stretch. We distribute tracts, sell Gospels and conduct film strip shows.

The mobile dispensary almost went up in flames

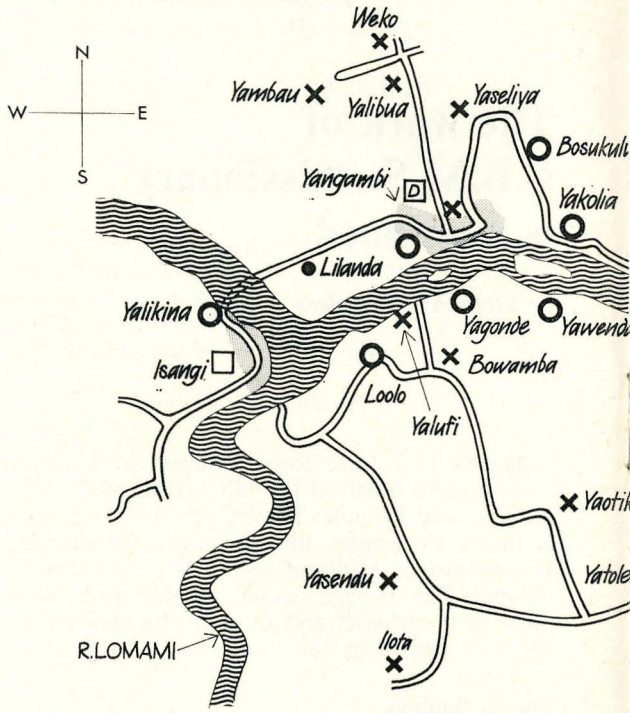
Extracts from a letter by
Doreen West

CHILDREN know the thrill of discovering something new, of being able to explore for the first time. We never lose the sense of excitement, even if the years blunt it. The nurses at Yakusu, Zaire, have been delighted over the last six months to explore all the advantages of their new mobile dispensary.

The map and table show the villages they visit and the clinics that are held. The mobile dispensary is enabling them to give a regular and efficient service. It is equipped with a fan which greatly reduces the temperature and stuffiness and also has a mobile light.

In her letter reporting on the value of the dispensary, Doreen West writes:

"On a recent journey it was almost dark when we reached the last village. Normally we would have weighed and examined the babies by the light of one or perhaps two hurricane lamps, but this time we had electric light! This lamp has a flex five or six yards long and can be clipped on to any convenient object; we were almost dazzled with its 25 watt brilliance. After all, even at Yakusu we don't have electric light."



MONTHLY PROGRA

1st Week
Monday: Yangonde
A.N., B., G.
Tuesday: Yawenda
A.N., B., G.
Wednesday: Yaseliya
A.N., B.
Bosukulu A.N., B.
Yalolia G.

2nd Week
Tuesday: Yalibua
A.N., B.
Weko A.N., B., G.
Wednesday: Yambau
A.N., B., G.
Yangambi (State)
A.N., G.
Thursday: Yangambi
(Mission) A.N., B.,
Friday: Lilanda
A.N., B., G.

(*A.N.—ante-natal; B*—0-3 *years; G*-

There are ante-natal and gynaecological with

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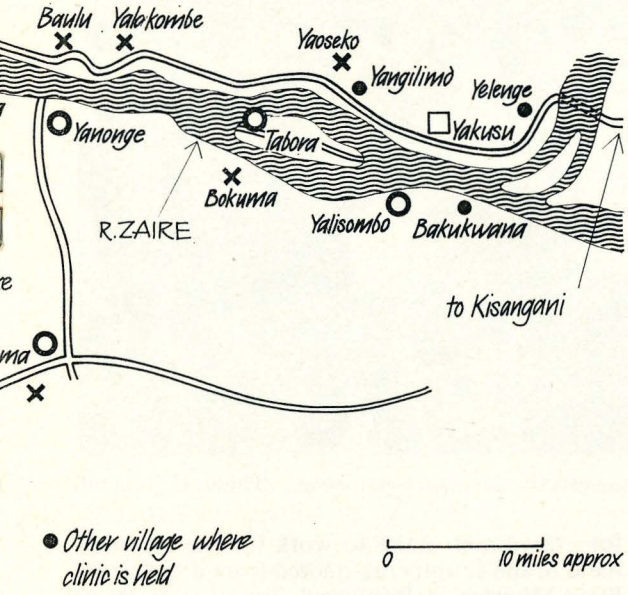


MME OF CLINICS

3rd Week
Tuesday: Baulu A.N., B.
Yalokombe A.N., B.
Yaoseko A.N., B.
Yangilimo B.
Wednesday: Yakusu
3–6 year olds.

4th Week
Monday: Yelenge
A.N., B.
Tuesday: Yalisombo
A.N., B.
Bakukwana A.N., B.
Thursday: Yakusu B.

G.

–gynaecology and family planning)

Family planning clinics every week at Yakusu

Miss West also comments on an accessory:

"Packed into the mobile dispensary was a labour ward bed for the Maternity Unit. It is one for which a London teaching hospital had no further use and, thanks to the sharp eyes of a ward sister who noticed it standing unused in a corridor after the maternity ward had been decorated and refurbished, we are the proud new owners. We did not actually set it up until ten days ago. One Saturday afternoon Mary and I unravelled the mysteries of the different fittings and accessories. At 4 p.m. it was installed and ready for use. At 8 o'clock the first Yakusu baby was born on it and since then it seems to have been in constant use."

Another paragraph in Doreen West's letter will enable us to include a note of thanksgiving in our prayers as we follow the Prayer Guide for 9–15 January:

"The boat that brought the mobile dispensary to Kisangani went up in flames on the night of the day it reached Kisangani. The fire was too big to be contained and but for the action of a young army officer, all the freight barges would have been burnt out too. However, he managed to separate the boat from the barges and so saved not only the freight (including our new car) but probably many of the port installations also. This loss of a boat means that the river boats will now only run a fortnightly service between the capital and Kisangani. You can see why we are so full of gratitude for the safe and timely arrival of the car and bed."

Canoes coming alongside the River Boat at Bolobo, Zaire, for disembarking passengers and trading. (Photo: D. Rumbol)

The thrill of being involved in creation

by **Angus MacNeill**
B.M.S. Zaire Field Secretary

TUNE into Radio Kinshasa at news-time and it starts with a piece of rousing military music, backed up by a sound-illustrated advert for Air Zaire and a catchy ditty for Coca-Cola. Then comes the news—"meeting of politicians under the watchful eye of the President; preparation of national budget; decision to extend the hard surface road network by another 150 miles, at a cost of £5 million; opening of a new de luxe intercontinental hotel; further stress on the need for everyone in Zaire to work for the development of the country, as quoted from a speech by State Minister or Provincial Governor or Party Secretary; and . . .", but on it goes, always underlining Zaire's attempt to take big strides into the company of the developed nations.

Contrasts

Of course, some parts of the country are nearer to this goal than others. Driving through some small town in the Province of Lower Zaire, I always imagine that there should be a few hitching posts and tethered horses around, with cowboys filling in the background. The atmosphere is a pioneer one, with things apparently happening. On the other hand, sitting in an outboard driven canoe, watching villages in Equateur Province slip past, makes me feel at one with Stanley or George Grenfell—so little seems to have changed.

Then there is the sophisticated and immaculately dressed Government official who receives

me in his office and sets me wondering whether my tie is straight and shoes are shining and if I remembered to use the proper subjunctive in my last remark, so smooth and fluent is his French.

While a week later, I am speaking to a group of men and women in Upper Zaire, certain that some of the women are not picking up all my Lingala, far less the occasional French word that drops out, and knowing that they are cultivating the land by using long practised methods, which may provide for subsistence living, but little else.

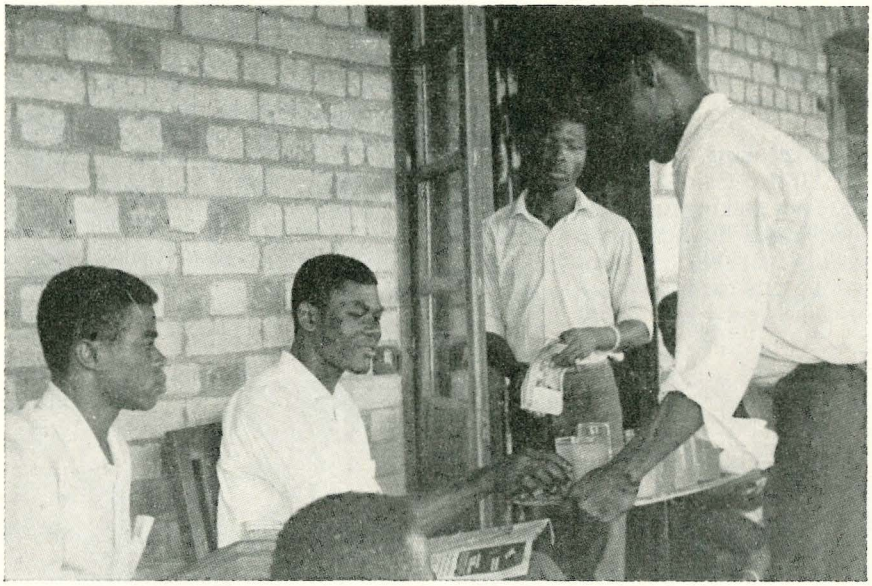
Challenge

This country and society of contrasts can hardly fail to challenge. Maybe the image of Africa in general, and Zaire in particular, has got flattened by too long a connection with colonial administration and photogenic, but non-modern and backward tribesmen. "Ah yes", we say, "so you've just come back from Africa. See any crocodiles? What about that tribe with the big lips? I once saw pictures of them. But I suppose it's changed. I believe there are some terrible malnutrition problems nowadays, following on from all these civil wars." And after a bored yawn we get on to something a bit more exciting and stimulating. Of course, living and working in Zaire is not all taken up with the wide-eyed excitement of consciously being in at the creation of something important and significant, but moments of sober reflection reveal this to be true, despite the difficulties and frustrations that sometimes seem to be the only reality.

Students at Thysville, Zaire, preparing to lead a parade.
(Photo: L. W. Appleby)

The Church

In the midst of all this stands Christ's Church, with which we as a missionary society are primarily concerned. Its members are taken from all levels of society and its witness covers the whole country. During the past year, while British Baptists have been filing in through their churches' porches, nodding to or shaking hands with the officiating deacon, Zairois Christians in their thousands have been doing much the same sort of thing in big city churches, with buses rumbling past outside; or in the Kinshasa "suburbs" with a confusion of finished and unfinished cement-block houses near by; or up on the Bangu plateau with wide vistas all round; or at the edge of Lake Tumba, or the Zaire, or the Mongala, or the Lomami, where you cannot walk fifty yards without seeing a canoe; or in the forest with the high-pitched sound of insects filling the air; or at the edge of a straight road through an orderly palm oil plantation. So people have worshipped and then gone back home to demonstrate that in a changing, developing country, Jesus Christ is the unchanging, dependable factor on which the future should be built.



Secondary School students at Upoto, Zaire, celebrating the end of the school year.
(Photo: D. Rumbol)

Our task in the B.M.S. has been to give support to this witness. We are pleased that one of our number played a major role in translating the complete Bible into Lingala and that it emerged this year for public sale and distribution. An increased effort has gone into our participation in the training of pastors and evangelists, in the belief that well-informed leaders are needed by the churches. However, merely listing facts cannot really give the feel of the momentum of our work. The cry to educate still dominates in one form or another and, despite an increase in the Africanization of teaching personnel, many missionaries still have the privilege of grappling with the problem of providing secondary school instruction in a Christian context.

The Divine Command

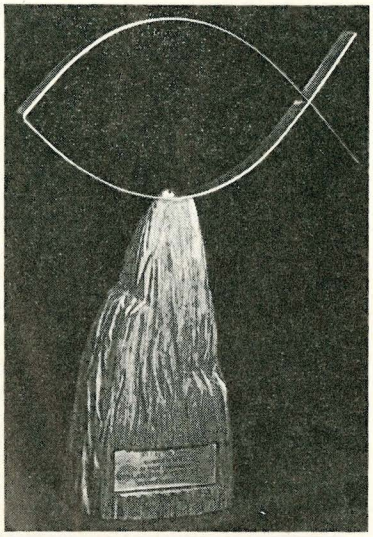
A lot of propaganda has gone into encouraging support for medical work, and the tangible results of this are to be seen in the nearly completed first phase of the new hospital at Bolobo and the new teaching block cum special care unit at Pimu. Against this goes the almost absurd scarcity of doctors. It is unfortunately all too common an experience for someone to get to a hospital and find no doctor. It is difficult to believe that we are helping the Church to witness effectively when this happens.

The Church in Zaire, as in Britain, often blows hot then cold. Despite another round of discussions, the three Churches with which B.M.S. has a founding link, have not been able to resolve their differences regarding future co-operation. At the administrative level there is often much to discourage—a reaction which has to be counterbalanced by a picture of the life of the Church at the grass-roots level. But then, have new challenges ever been easily met and mastered?

It is too early yet to paint any success story of the Congolese Church. The canvas, for one thing, is so large, and it remains to be seen how deeply implanted is the faith of the majority of ordinary Christians in helping them to overcome the problems of a modern Zaire. The year that has just past gives only a rough sketch. Nevertheless, this is modern pioneering and we must press on as a Missionary Society, in the company of our Congolese brethren, believing that our calling has the authentic ring of a Divine command.

The B.M.S. has taken part in the Filey Crusade each autumn for a number of years, notably in the provision of missionary displays and films.

At the 1971 Filey Film Festival, one of the films submitted by the Society was "Nepal on the Potter's Wheel" and this has gained the first missionary film award. The Festival was sponsored by the Movement for World Evangelization and the Nepal film award was presented in Westminister on 26th October by Cliff Richard. Group Captain Miller, who was associated with the production of the English version of this film, received the award, and in so doing gave due credit to the Swedish Film Company, Svensk Tonfilm, the Lnodon company, Colour Film Services, and the following Societies who are also involved in the work in Nepal, Regions Beyond Missionary Union; Church Missionary Society; Bible and Medical Missionary Fellowship and Church of Scotland.



A dentist returns

Louis Mavambu began his dentistry in 1959 as assistant to B.M.S. missionary David Pearce. In 1969 he went to the University of Dakar for studies in dental surgery.

Now he has returned to I.M.E., Kimpese, and writes:

"I am very grateful for these two years in Dakar—grateful to I.M.E. for allowing me to continue my studies in this way, grateful to the W.C.C. who granted me the scholarship, grateful to the University of Dakar and particularly to the Director of the department of Odontology and Stomatology. I return to Zaire to help my country by putting into practice all that I have learned abroad and by assuming new responsibilities."

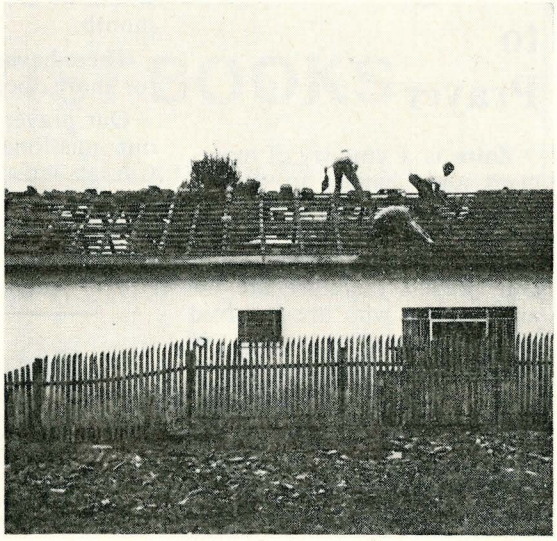
It only took a minute

FOR sixty seconds hailstones the size of ducks' eggs fell on Campo Mourão, Paraná, Brazil. Thunder, lightning and wind added to the noise.

As the violence of the storm passed a steady rain poured through the damaged roofs, soaking everything. Among the houses damaged was the one in which B.M.S. missionaries, the Rev. Brian and Mrs. Taylor, live.

A break in the rain enabled them to salvage some of their clothes and make a cup of tea! Then the rain set in for several hours, so Mr. and Mrs. Taylor drove to Cianorte to leave their two children with the Rev. Eric and Mrs. Westwood. They themselves returned to Campo Mourão.

The following week the sun shone and the task of reroofing was carried through. About seventy per cent of the tiles were broken. In the photo Brian Taylor is at work on his roof with Eric Westwood and Domicio, from Cianorte.



Missionary Record

Arrival

6 November. Miss J. M. Westlake from Chandraghona, East Pakistan.

Departures

14 October. Rev. G. R. C. and Mrs. Allen and three children, and Mr. and Mrs. J. H. Hills and family from Antwerp for Kinshasa and Upoto, Zaire respectively.

16 October. Miss V. L. R. Pike for Diptipur, India.

20 October. Mr. R. Gray to Brussels, en route for Zaire later.

25 October. Mrs. M. Woosnam and family for I.M.E., Kimpese, Zaire.

1 November. Miss C. Whitmee for Balangir, India.

Birth

2 November. To Mr. and Mrs. D. H. M. Pearce (of Bolobo, Republic of Zaire), a daughter, Rebecca Margaret, in Leicester.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 28 September to 26 October 1971.)

General: Anon., £1.00; Anon., M.D.D., £20.00; Anon., Bournemouth, £3.00; Anon., £2.00; Anon., £5.00; Anon., £130.00; Anon., £100.00; Anon., £2.00; Anon., £15.00; Anon., Pinner, £2.00; Anon., £5.00.

Medical: Anon., Cranham, £1.00; Anon., £5.00; Anon., O.A.P., 25p.

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Background to Prayer

Zaire is a country of movement and change. In such a situation there are opportunities for the Christian Church to show its readiness to serve. Our prayers therefore are for missionaries who are involved in all the consequences of change.

The government is now taking a more decisive part in education and the three universities have now become the one University of Zaire. There are also changes in higher education and it is possible that secondary schools will be affected. These actions will mean changes for our missionaries, including some of those whom we are remembering this month.

There have been urgent pleas for more doctors for Zaire.

Our prayers are not only for our missionaries but for the Church of Jesus Christ in Zaire, all its leaders and members and the many who are enquirers.

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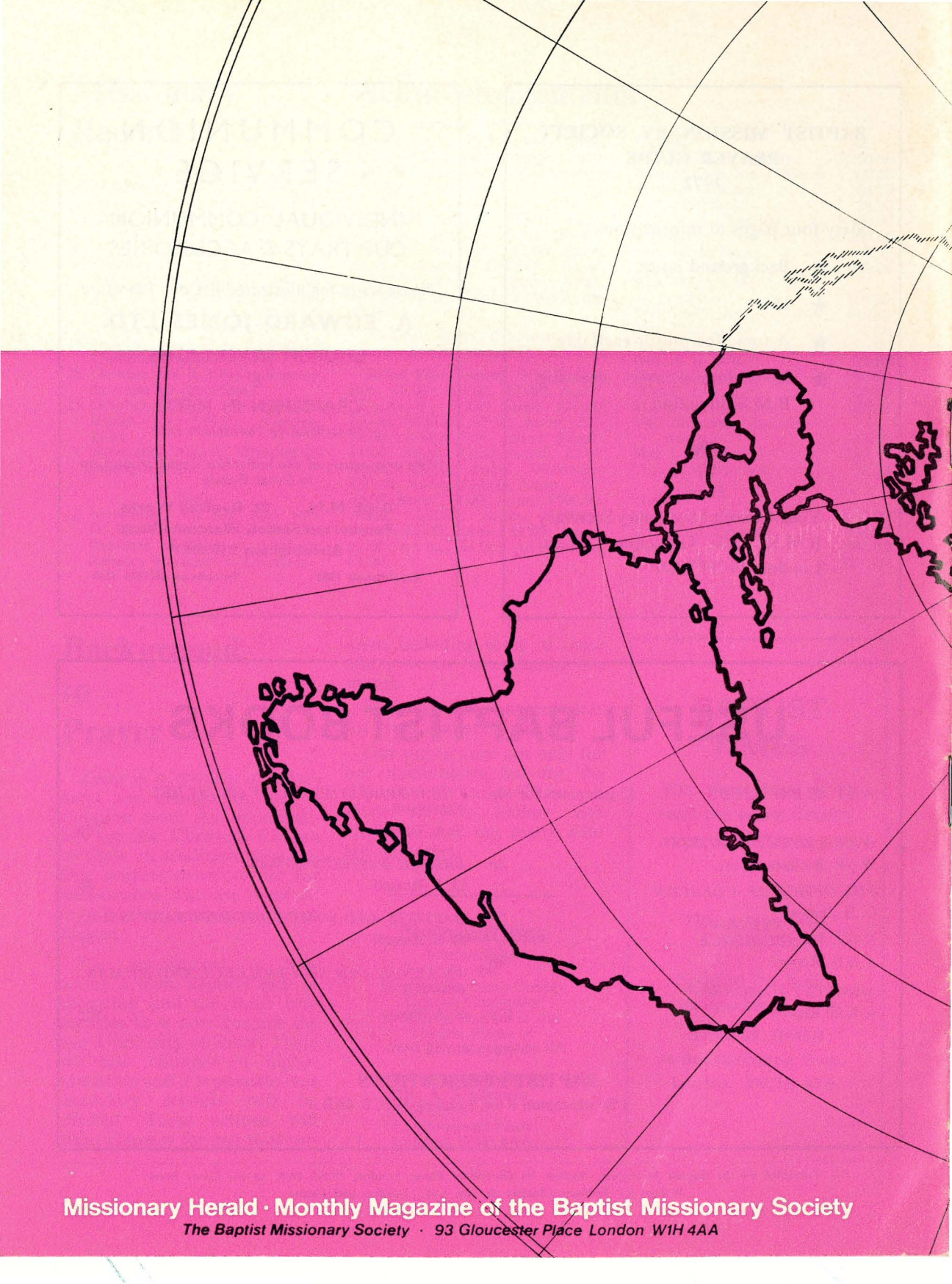

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The gap that we can help to bridge

by B. W. Amey

"THE fourteen years, from 1789 to 1802, formed an almost unbroken succession of bad harvests, and that of 1792 was one of the worst of the series."

The quotation from Lord Rosebery's biography of William Pitt is intended as background to the war between France and England; it serves as an indication of the kind of situation in which the B.M.S. was born.

Two other quotations from the same source give more details. "There was, moreover, a commercial crisis of the first magnitude", and "there were, in November 1792, no fewer than 105 bankruptcies, almost double the number recorded of any previous month."

The B.M.S. was formed and John Thomas and William Carey left England at a moment of acute commercial and agricultural crisis: the country they left was not so very different from the country to which they were going. It has been estimated, on the basis of average income per person, that the difference between England and India at the time B.M.S. work in India began was in the ratio of 1 to 8.

That people in England should be eight times better off than people in India may sound unfair; but the gap between the rich and the poor countries has widened and not closed. In 1966 the difference was in the ratio of 1 to 60 and the prediction is that by the end of the century it will at least be 1 to 100.

This is thinking in terms of income per person and with low income there must usually be associated the evils of disease, illiteracy and, very often, lack of opportunity to hear the gospel.

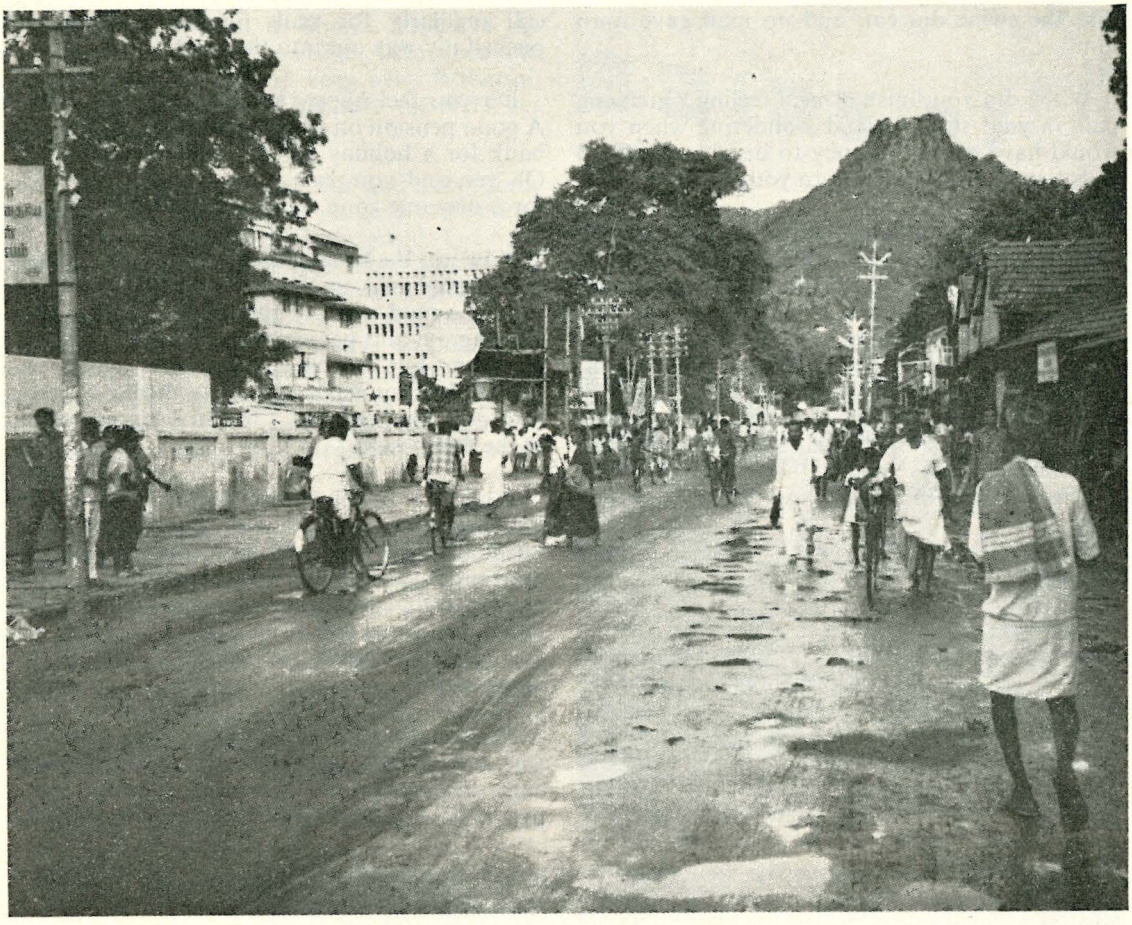
As the missionaries of the B.M.S. return overseas to continue their work they are aware of the difference between the country they have left and the one in which they work. But this is not the only difference; within the countries of Asia and Africa, just as in our own country, there is a considerable variety of living standards.

It is part of the challenge that comes through work overseas to be able to meet the desperate need and variety of opportunity. Through the years those who have guided the work of the Society have been aware of the situation and, guided by the Spirit of God, a vast complex of medical, educational, agricultural, social and church work has been built up, in association with the growing national church.

The value of this work in developing countries cannot be measured, but we can be certain that the proclamation of the gospel and service that is based on an understanding of it is of more worth than any other form of assistance.

That is why the B.M.S. look to Baptist churches for support for all its work. The Relief Fund of the Society has been drained in order to send money to East Pakistan and Orissa, India. It must be built up again to meet further demands. Christian hospitals require Christian staff and many of these can only be found in this country. The moving, growing population of Brazil needs pastors and there are those here who could be serving there. And all the work requires support in prayer.

Desperate need and variety of opportunity: the challenge grows greater and as we rise to meet it so we help to bridge, and close, the gap.



A street scene in Vellore. (Photo: Ann Bothamley)

ANN BOTHAMLEY, B.M.S. missionary at Vellore asks:

Is it nothing to you?

THE sun beat down relentlessly from a clear blue sky. Everything looked brown and dusty and the perspiration ran in steady trickles down arms and legs. Just to walk seemed to require a real effort of will.

Half-naked brown bodies glistened in the sunlight as they loaded sacks of grain onto rickety bullock carts. The air seemed heavy with the smell of animals and urine. In the middle of the street sat a poor woman—protected from the glaring sun by a piece of sacking stretched between two poles. She was doing her best to sell a few rotten looking bananas and a handful of oranges spread out on the road before her.

Further up the street behind a rickshaw three pigs grovelled amongst a heap of large banana leaves in search of food. They were soon joined by a couple of scraggy boys. They carefully turned each leaf, scraped from it the few grains of rice that remained and hurriedly stuffed them into their mouths. They had to be quick or the pigs would have had the better share. "And he would fain have filled his belly with the husks

that the swine did eat, and no man gave unto him".

When did you finish a meal feeling a gnawing pain in your stomach and wondering when you would have enough money to be able to afford to eat again? Is it nothing to you?

Leaving my sandals outside and bending almost double to prevent hitting my head on the thatched roof, I went into the tiny home. About twenty children pushed in behind me. It was dark and squalid. There was no window except for a gap where the roof failed to meet the mud walls. The dim light showed up a figure lying on the ground. Her sari was old and torn and dirty rags lay crumpled up around her. A few cooking pots and old tins lined a shelf but the total picture was one of squalor and misery.

Security?

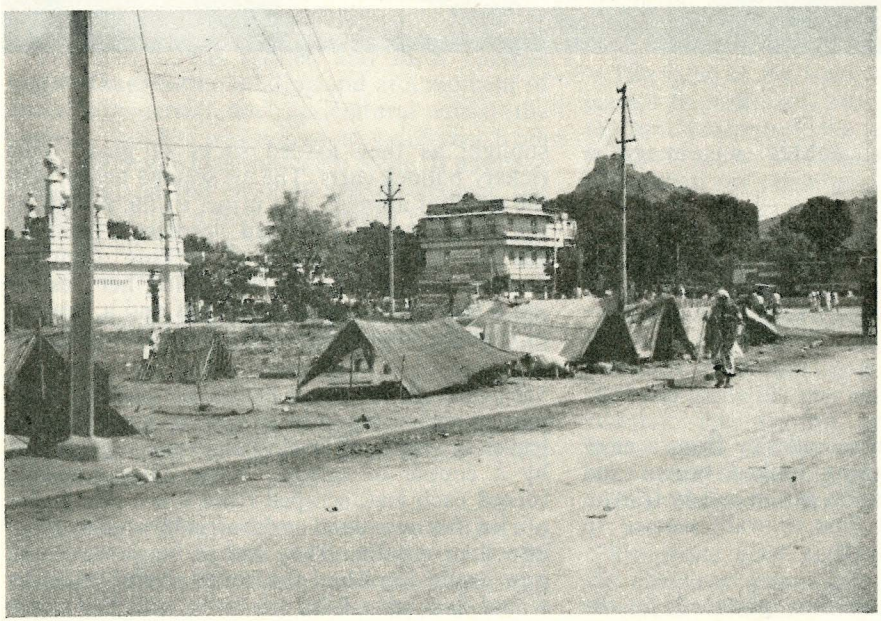
The woman lying on the floor would probably never walk again, for her knees had been swollen for months with rheumatoid arthritis. There was no work available for her husband, and one son provided for the family of five. The youngest daughter had had some schooling but had also been unable to find work. I left a tin of powdered milk and a rug, telling the daughter to call regularly for milk for her mother and pushed my way out into the bright sunlight.

Do you feel happy and secure in your job? A good pension on retirement and enough in the bank for a holiday on the continent next year. Oh yes, and you really should trade in your car for a new one soon. Is it nothing to you?

Now it is the time of the monsoon. A constant dampness hangs in the air and clothes will not dry. The mud walls of the village huts begin to disintegrate and people come to work soaked to the skin; but I have an umbrella which cost Rs. 15, the equivalent of thirty meals, a strong roof over my head and a bed to sleep on instead of the damp earth.

While on furlough last year I nursed Mrs. Robinson in one of our London teaching hospitals. She spoke English and enjoyed the food provided by the dietary department; it was similar to that which she prepared at home. Her heart condition had been diagnosed early, she was well nourished and healthy and fit for operation.

The Intensive Care Unit where Mrs. Robinson was nursed was spacious and gleaming with expensive equipment. Fourteen pints of blood had been put aside for her operation and this



A street scene in Vellore.
(Photo: Ann Bothamley)

had not been difficult to obtain. Much of the equipment used was disposable; used once and discarded. It cost £360 to keep Mrs. Robinson in hospital for one week, but with the NHS her family had no financial worries.

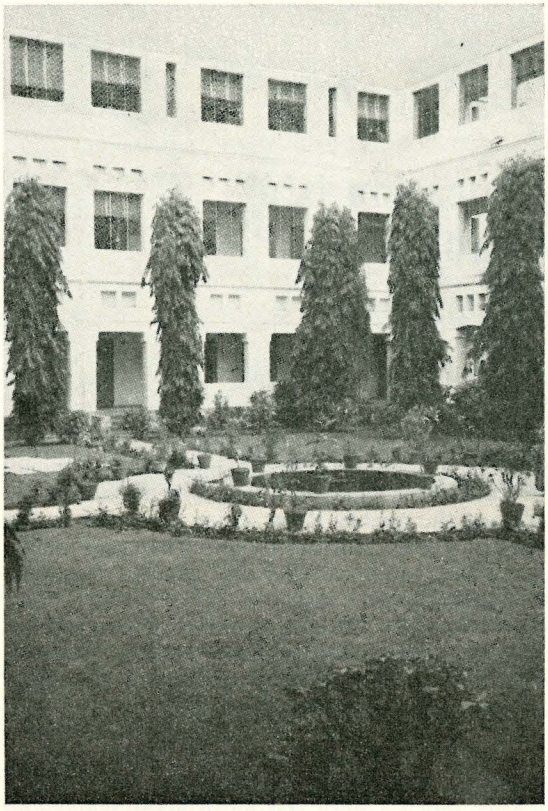
As a child, Mrs. Banerjee had had fever; some kind of fever, most people get fever sometime; it is like the common cold in England: but Mrs. Banerjee had had rheumatic fever and it had affected her heart. She now found it difficult to walk even a short distance without becoming breathless and climbing hills was an impossibility. Her brother was a clerk and eventually she had been taken by him to a doctor. An operation was essential and so the great decision had been made to travel south, to a large and well known hospital.

Mrs. Banerjee is one of the many patients who find it impossible to pay hospital bills. Relations had given money and some land had been sold. It was all so strange; no one spoke her language and after a three day journey it was easy enough to be cheated by the local people, who knew that she had no idea of what things cost in the south. The food was far too hot and spicy and she was used to chappaties not rice.

Welfare?

All the doctors said she needed a high protein diet before she would be fit for operation but her Hindu faith required that she remain a strict vegetarian and this provided very little protein. The consultant himself had to search for blood donors among relatives, students and staff before he could perform the operation. Eight or nine pints was the most that he could obtain. The oxygen mask used by Mrs. Banerjee, although labelled disposable, had been disinfected and repaired and used for countless other patients over the last six months. How many patients could have been treated at this hospital for £360 a week?

The operation was a success; Mrs. Banerjee heard something about the Son of God and the fact that He died to save her, but there was always that final bill. Drugs and treatment were expensive. She wrote to another brother who sold his bicycle and sent her the money, and then the ear and nose ornaments given on her wedding day had also to be sold. There would be just enough money for the journey home but life was going to be hard even with a new heart.



A quiet corner at the Vellore College and Hospital.
(Photo: Ann Bothamley)

Have you ever had to consider selling your wedding ring to pay a hospital bill? Is it nothing to you?

Colin Morris says, "We will not make sense of this world or even get within reaching distance of blotting out its scourges until we concentrate with a kind of desperate urgency upon single human beings." Have you become immune to the sight of sick and hungry people portrayed on your television screen, or staring up at you out of a magazine. Do you say, "What can I do?"

Jesus Christ died for you and for me, for Mrs. Banerjee, for that rheumatoid arthritic and for those boys grovelling for food in the market place. He died for us as individuals because He loved us so much. How do we respond to that love? Is it nothing to you?

Education is a disadvantage for women

by David Hurford
B.M.S. missionary in Zaire

BOLOBO and Kimpese are situated in widely differing geographical regions, the one at the edge of the mighty River Zaire, the other at the foot of a long hill, the Bangu. The river, about four miles wide at Bolobo, creates a serene tranquillity and beauty I have never found elsewhere. The Bangu, while not particularly high, surveys Kimpese from beneath beetling brows and the western extremity is often wreathed in early morning cloud.

The geographical separation of Bolobo and Kimpese is reflected economically too. Bolobo is very much a bush station in many ways, and is in one of the less developed areas of the country. It could be more viable, for the river with its regular boat service provides an excellent means of communication either down river to the capital, Kinshasa, or up-river to Mbandaka, another important town. The roads around Bolobo are terrible, but despite our feelings on the matter, I would hesitate to say that they are the worst in the country. However, they are bad enough to hamper what commerce there might be.

Human factors

Kimpese, on the other hand, is in a much more developed area of the country, and is on the main Kinshasa-Matadi road, one of the principal roads of the country. It links capital and port, and on its tarmac surface can be seen a three times daily bus service, and often columns of new Japanese cars being driven furiously to Kinshasa, where they will add to the already difficult traffic situation.

To the geographical and economic difficulties must be added the human ones. Bolobo is an entirely B.M.S. station and quite populous, the proximity of the houses and the inability to get off the station breeding a very intimate but sometimes claustrophobic atmosphere. Kimpese (I.P.E.) includes Britons (none ancient), Swedes, Americans, Belgians, a Haitian, an Egyptian, a Canadian, plus the Zairois who are playing an ever bigger role. The atmosphere is less intimate and less tense, which is due to the different nationalities, more space, and mobility.

The geographical and economic differences already noted affect the schools in a significant way, as does the history of the respective stations. Bolobo, deep in the bush and the sole responsibility of the B.M.S., has not the same possibility as Kimpese in terms of buildings and other facilities available to the students. Bolobo has some rooms to put at the disposal of the students, and some 25 students out of 300 are thus housed, they being completely responsible for their own food, laundry, lighting, fuel and bedding. The school thus has no control over many important elements of a student's life. Many lessons from 11 a.m. onwards to lunchtime, particularly in the lower forms, are ineffective, pupils being incapable of further effort. The Zairois do not normally eat breakfast, lunch being the first meal of the day, and that is not what we would consider to be very nourishing.

Education ruins marriage

At Kimpese the situation is very different, for I.P.E. is a boarding school and all physical needs of the students are well catered for. I have not yet seen a pupil here at I.P.E. spend the last period before lunch with his head on his desk because he is too tired and hungry to concentrate any more. Here at Kimpese a student cannot start school unless he pays the equivalent of £20, with another £12.50 to follow. The school is thus able to provide suitable conditions for study.

It has long been felt at Bolobo that lack of proper boarding facilities has hampered work with the girls, who are quite numerous in the first and second years, but who seem never to get any further than this. Last year (1970-71) there were two girls in the upper school, in the third and fifth years respectively, out of a total of

An open air service in a small fishing village in the Bolobo area. (Photo: David Pearce)

approximately 120 students. This absence of girls is due more to traditional attitudes than to lack of boarding facilities. In the bush, two years secondary education is considered quite sufficient for a girl; anything more might damage her marriage prospects, so even girls who are quite capable of going further find their way barred by their parents' traditional attitudes.

Women's Lib.?

At I.P.E. there is the same dearth of girls, but it is only fair to add that the school has a very heavy scientific bias and there is, about a quarter of a mile away, a complete six-year secondary school for girls, something which would be inconceivable at Bolobo. The government is very actively engaged in an attempt to emancipate and educate the women, and Kimpese's long contact with outside influences means that the girls of this region find it easier to stay on at school.

What is true of girls' education is true in other respects too. At Bolobo the pupils are very 'African' and will defend African customs and ways of thinking quite fiercely, whereas here at Kimpese I have already noticed that the students have to be prodded into thinking of things from the African point of view. Yet in other ways this attitude is seen to be quite superficial. Western education is accepted because it means better jobs and more money later on, but the boys generally will not marry a girl who has been educated to his level. Economic equality for the woman means that the husband's traditional authority over his wife has gone and this he cannot stand.

From Bolobo, Kimpese sometimes appears to be like the Promised Land, with its easy access to Kinshasa, its wealth, its magnificent results and its abundance of staff. It is particularly the staffing question which makes the grass in the Kimpese field seem so much greener. Bolobo's situation in the bush makes it impossible to attract other teachers if there are not enough missionaries, whereas I.P.E. has all the advantages in this respect. And yet this year I.P.E. has not got all the teaching staff it needs. At the end of this academic year (1971-72) there will be large gaps both at Kimpese and at Bolobo. In September 1972 Bolobo will need a graduate mathematician, and someone with a good general science degree would be invaluable. There will be other vacancies too, not only at I.P.E. and Bolobo, but at Ngombe Lutete and at Upoto. The change of the name of the country from Congo to Zaire has in no way changed its needs, either educational or spiritual. There is much to be done and the door is still open.

Surprised by growth

W. Cranston Bell writes on the first ten years of the Cowen-Hamilton School.

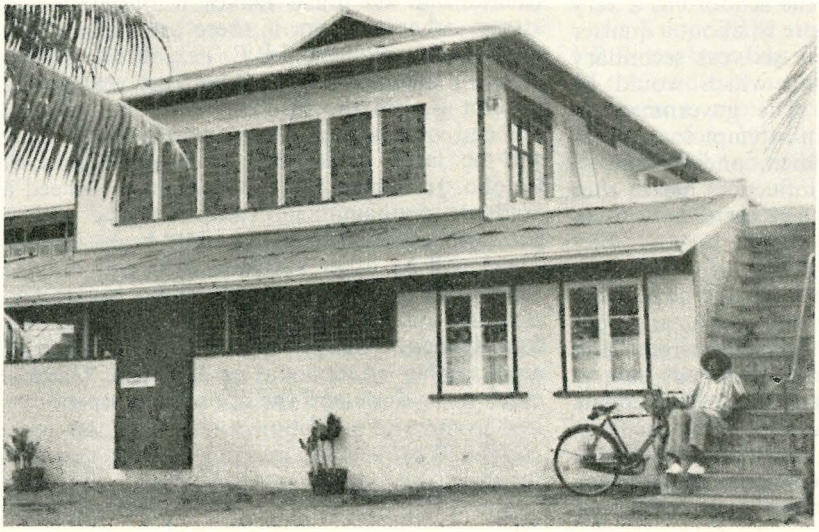
ON Tuesday, 16 January 1962 the Cowen-Hamilton Secondary School began its existence. A little group of 38 boys and girls, averaging fourteen years of age, stood with about 20 visitors and staff on the ground floor of a mission residence on the outskirts of Fifth Company Village, six miles from the nearest town in South Trinidad. "The day will come", said the school chaplain as he led the opening worship of the simple inaugural ceremony, "that you students here today will be proud to remember that you were the pioneers". It was here that in two classrooms, formed as economically as possible out of the open-sided space below the actual house living quarters, the Rev. Eric Payne, B.A., Dip.Ed., his two full-time and three part-time teachers started their classwork.

For who may despise the day of small things? Today that whole residence, soon taken over completely for the developing school, has been swallowed up, as it were, in extensions and new buildings.

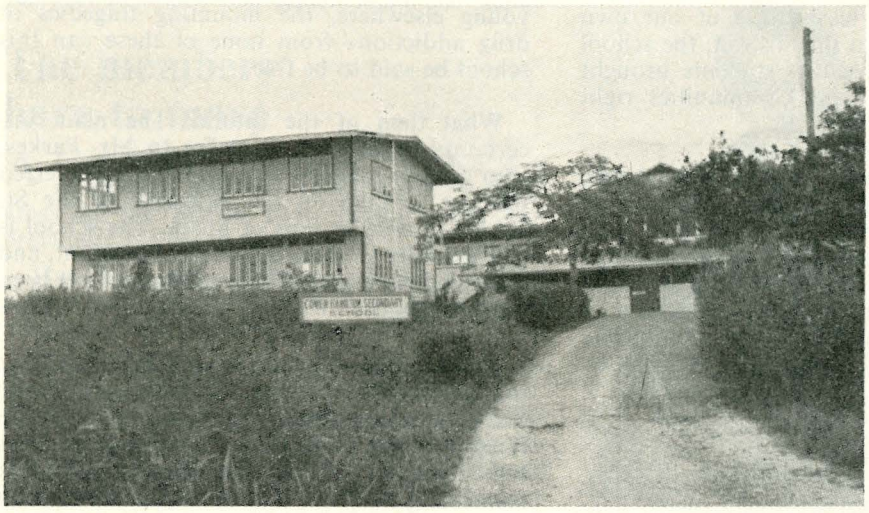
First, enlargements to provide four classrooms; then the occupation of the whole house; next, another wooden bungalow acquired to provide a further four classrooms; then a whole wing, giving three classrooms and space for domestic science and a tentative science laboratory; finally a new and separate solidly-built building with ample classrooms, administrative and laboratory space—the original accommodation multiplied ten times.

A great venture

None of us who were involved in those months of preparation before the actual start of the school and in the early years are liable to forget the sense of adventure, the feeling of excitement, the awareness of strong urging as we consciously waited upon God. Talk about faith! The whole idea was humanly preposterous: we had no money, no resources, a bare minimum of staff, no assurance of continuity, no firm moral support even from our own community; even the building a bit of breakfast-time impulsiveness. As for the outsider, why, you might have been listening to the sneers which greeted Nehemiah: "What can these



The original bungalow where the Cowen-Hamilton School began.



The approach road to the Cowen-Hamilton School. The roof of the original bungalow can be seen in the background.

feeble Baptists do? They'll never make a go of it. It will collapse in a year or two!"

It is growth of another kind which has, of course, been far more important. The original 38 students became 80 before the end of the first term. Today 617 is the official enrolment. The staff of three full-timers is now 22 teaching staff, with three assistants in the laboratory and the school agricultural plots, with full-time office secretary. There has been in the course of the years an unfortunately large turn-over in staff, a far too general phenomenon in secondary school teaching here, almost impossible to avoid, but making for serious lack of continuity.

Government recognition

This has been true of even the principalship. Mr. Payne, the pioneer principal, who bore the brunt of the first three and a half years with the greatest resolution, faith and courage, was succeeded when he went on leave, first, by myself for a further three years: then came a two-year stint by a Mr. Malcolm London, who was then transferred by the Ministry to a northern school. He in turn was succeeded by the vice-principal, the Rev. Allan Parkes, one of our serving Baptist ministers, originally from Jamaica, who most gallantly and tenaciously took over and has been, as one of the two originators of the secondary school proposal, concerned above all to maintain, often against great odds, the standards which were set in the beginning.

The development which has been most far-reaching in its consequences has been that far sooner than we could have expected, the school secured government recognition for state assistance. At the 150th anniversary celebrations, held in May 1966, of the founding of the first Baptist Church in Trinidad, the Prime Minister, Dr. Eric Williams, himself announced this recognition, and it was implemented in time for the beginning of the new school session in that year. This lifted us from a state of gallant near-penury to one of comparative affluence! All salaries are now met from government funds, maintenance grants are given, and two-thirds of all approved building costs are met. This extremely generous assistance naturally requires conformity to Ministry standards in teaching qualifications and administrative efficiency, and considerable pressure can be exerted to follow government policy.

Mixed scholars

The proviso that the majority of students must be selected by the ministry has done more than any other requirement to affect the character as well as the composition of the school. Begun primarily to give secondary education to the under-privileged children of the

immediate area, not least those of our own Baptist communities in this district, the school is now largely composed of students brought in from town and village communities right outside this area.

As each morning the school buses, minivans, cars, and taxis disgorge the hundreds of students and as they stream up the slope from the main road to the school buildings, the girls in their neat white blouses and maroon skirts, the boys in light grey shirts and trousers, it would be soon noticed that the great majority of them are from the East Indian community, these mainly being either Hindu or Muslim.

It reflects society

Of the one-fifth of each new intake which the principal is free to select from the "placed" list, it is extremely difficult to find those from the immediate areas. Children from Baptist families are even harder to find, and number now probably not more than 5 per cent of the total enrolment. This has become an increasing concern for those of us who appreciate the opportunity here for Christian evangelism, but who realize that it must take the form of Christian presence and Christian tone rather than of direct Christian proclamation, and that particularly since we as Baptists must respect the freedom of conscience in matters of religion which is constitutionally required. This has given all through the years since 1966 a peculiar value to the daily assembly worship, to the R.I. periods which are a regular feature on the curriculum, and to the occasions of the Christian Year.

This could be said to be only one of the forms of tension which are bound to affect the school in this multi-credal, multi-racial, multi-class, and politically-aware society. This article is being written some six weeks after the declaration of a state of emergency declared, so it is stated, because of intense and potentially dangerous labour unrest. Economic stresses, political rivalries, the one-sided appeal of "Black Power", the strong reactions to the reporting of injustice in the outside world, the compulsive loyalty of the young to the imported and belated fads and fashions of those also young elsewhere, the mounting tragedies of drug addiction—from none of these can this school be said to be free.

What then of the future? The main uncertainty concerns a successor to Mr. Parkes, who goes in January to fulfil the long-deferred promise to take up the pastorate of the St. John's Church in Port of Spain. The school is still woefully short of qualified, competent, and dedicated personnel. Other problems have been touched upon.

But there is still the forward look and still the sense of adventure and still the call for Christian commitment. There are not only the things waiting to be done, but things planned to be done. As you read this, the school may be celebrating its tenth anniversary in connection with its "graduation" ceremony in February 1972. And reference is bound to be made to the major addition to the science facilities for which a special Texaco grant has been made; to an adequate school canteen; to the enlargement of the area and scope of the agricultural science sector, for which there has been special encouragement from the Ministry and a five-acre grant of Crown land; to the completion at long last of a land-grading operation to give something approaching a sizeable sports ground.

Let me go back in closing to the beginning of things. The name "Cowen-Hamilton" commemorates two pioneers: William Hamilton, the first Baptist pastor, himself an ex-slave, who in 1816, the year of the settlement of his military unit in six Company villages in South Trinidad, founded the first church, and soon after provided the first schooling: George Cowen, the young Baptist volunteer who, as Mico Charity agent, set up schools in North Trinidad for the children of emancipated slaves and then became the first B.M.S. missionary in 1843.

Out of their first encounter in 1844 have come the memorable words: "We have been looking to God and holding on for 28 years." Think of and pray for this school, a memorial stone if you will to such faith and expectation, set in the midst of cane-fields, the only truly rural secondary school in the whole of Trinidad, that in its second decade it may continue to look to God and hold on its true course.

The Rev. Peter and Mrs. Brewer, Helen and Rachel.

The members have to move

A CHANGING membership has become a recognized feature of church life in many areas of the British Isles. Much more than previously people move.

This is to the advantage of the receiving church but it also seems to be that some churches are always on the losing end.

The church at Rio Claro, South Trinidad, is now facing a similar problem. When the Rev. Rodney Firmin and his wife returned home after serving at Rio Claro they were replaced by the Rev. Peter Brewer and his wife who, with their two children, arrived in Trinidad in October 1970.

There has been much to give encouragement. Work was begun in some of the villages around Rio Claro and there have been baptisms.

Now Rio Claro has become an area of high unemployment so people are moving away in search of work. Amongst those searching for work is one of the regular preachers, who has therefore been away for long periods. As another preacher is unwell it has meant cutting back on the village work.

When a Vacation Bible School was held, there were over 120 children present. It was a good school but two of the leaders, former teachers at the Cowen-Hamilton school, have now left; one has gone to Jamaica to prepare for the ministry and the other to Canada to study journalism.

The youth group at the church has been reformed and meets at 4 p.m. on alternate Sundays. (Most young people are expected by their parents to be home before dark, about 6 p.m.)

Opportunities for broadcasting have been taken by Mr. Brewer, including two fifteen minute devotional programmes and a studio service. This service was held in Port of Spain, so the Rio Claro congregation travelled north in a minibus and car. When Mr. Brewer went to Union Village to take a service on the evening when the studio service was being broadcast he found no congregation; they all preferred to stay at home and listen to the radio!

The main problem facing Rio Claro now is lack of people to tackle all the work needing to be done. In a way this is typical of Trinidad Baptist life and particularly of the ministry. There is no full-time pastor as all local pastors have to earn their own living. In addition, some have to carry the responsibilities of the committee work of the Baptist Union.

Before leaving for Trinidad the Rev. and Mrs. Brewer were at Milton Hall Church, Kidderminster. Peter Brewer graduated at King's, London and trained for the ministry at Regent's Park and Sheila worked at the Mission House for three years.

Not enough communion cups

THIS comment appears in a letter to the Rev. L. G. West from the Pastor at Lukolela, Talima Jean, where, during recent months, 224 people have been baptized. Those baptized were from Lukolela and the villages of Nkondi and Mpoka.

The pastor goes on to say "At one Communion Service at least 400 communicants were present, almost 100 did not partake of the feast because we needed communion wine and cups. On Sundays the church is packed."

We rejoice that there are still men and women coming to believe in the Lord Jesus Christ in Zaire and that the church at Lukolela is encouraged by regular growth.

We set out for Congo and arrived at Zaire

by Margaret and Geoffrey Allen

THE blue waters of the Atlantic had gradually been turning a muddy brown as the S.S. Albertville approached once more the mouth of the Congo River. Slowly, by the early morning light, we entered the port of Boma. Some hours later the passengers, wilting in the oppressive heat, made their way thankfully to the air-conditioned dining room as the gong sounded for lunch.

For the little group of missionaries there was a feeling of excitement as we took our places at table. Four of us were returning after two years absence in England, and for others this was their first glimpse of Congo. We wondered what changes we would notice, what new experiences awaited us.

A new name

The table steward, as politely impassive as ever, handed us the dishes. "Excuse me, sir," he addressed my neighbour, "Have you heard that the name of the Congo has been changed to 'Zaire'? It was announced over the radio yesterday." Surprise and consternation greeted this news. The name of the Congo was dear to our hearts. Those of us who had worked in Congo were familiar with the word 'Zaire', the old Congo word for 'The River', because it was, and is, the name of the highest denomination of the Congolese currency; yet we knew that a big adjustment would be necessary before we could easily use the same name for our country of adoption. Nevertheless we realized that change is inevitable and that at least the anomaly of two countries on opposite sides of the River, each calling themselves 'Congo', would now be eradicated.

A new coach

Next evening we arrived at our destination, the port of Matadi, and the following morning awaited with some trepidation the all too familiar customs procedure. Some of us had vivid memories of endless delays, inordinate charges and petty officialdom. To our delighted amazement, on this occasion all went smoothly and efficiently and we were all able to make the journey through to Kinshasa on that same day.

This journey in itself was a source of some surprise. On past occasions, unless we had been fortunate enough to be met by a colleague, and taken by road to Kinshasa, it was necessary to travel by train, an uncomfortable journey of more than twelve hours, unless the fast auto-rail was running; though because of constant de-railments, this was more often out of service than in. On this occasion Angus MacNeill, our Field Secretary, was there with a landrover, to take the women and children and most of the luggage. "The men can come on by bus," he calmly suggested. The bus turned out to be a comfortable modern coach with radio inter-communication. The only source of discomfort for the missionaries was the radio programme of propaganda interspersed with Zairois pop music, all turned up to the highest volume for the entire seven-hour journey!

As we travelled the familiar Matadi-Kinshasa road, we were very aware of the brand new electric pylons, erected the length of the way in readiness for the great hydro-electric project at Inga. The first stage of this scheme is scheduled to be completed by the end of the year and is confidently anticipated to be a source of much future industry and thus, eventually, of greater prosperity for the Zairois people.

A new building

Kinshasa at last, and the well-remembered B.M.S. compound. But here, too, one change was immediately apparent. Children! There seemed

to be children everywhere, and opposite the house where we were to live was the half-finished building of the hostel for the children of parents working up-river or in other parts of Zaire. This was a pleasant change indeed. No longer need children of six and seven be separated from their parents for long periods of time and by vast distances. Already three children from up-river are happily ensconced with other B.M.S. families in Kinshasa. These children, with others on the compound, attend the Zaire British school each day, which has as its headmistress Miss Olive Woodham.

There is a wonderful missionary opportunity in this school, which is attended by not only missionaries' children, but by children of all nationalities and creeds, who have as their native language not French, the official language of Zaire, but English. The standard of the school has greatly improved under Miss Woodham's leadership, but as yet she has no successor when her period of service ends this year. The opening of the hostel will mean more missionaries' children for this school. How sad if the standard once again lapses through the lack of a dedicated Christian teacher at its head.

A new college

A little over two years ago, before returning to England, we were taken to visit the site of the new theological school of Kinshasa, which was to be a continuation and extension of the existing pastors' school at Kimpese. There was little to be seen then except for a few students' houses, which were in process of being erected, multitudes of cement blocks, a number of bull-dozers and a great deal of activity. A few days after arriving in Kinshasa we were welcomed as new staff members of this school. The eighty or more students were gathered in a large assembly room. The Zairois Principal greeted us with a humorous but sincere speech of welcome, and later we were taken on a tour of inspection of the magnificent buildings of E.T.E.K. (Ecole de Théologie Evangélique de Kinshasa), comprising classrooms, library, dining hall, chapel, women's school block, offices and good accommodation for staff and students' families. We gave thanks to God for what has been accomplished in these past two years, and for the wonderful opportunities given to all who work there for the fulfilling of His purposes in future days.

Two years is a long time in the history of a developing country, and at the time of writing we have been back for less than two weeks, so all that is written here can be no more than a few brief first impressions. However, it would be less than honest to say that all the changes we have noticed have been for the better. Unemployment is still rife, thieving as prevalent as ever and bribery and corruption all too often the order of the day. Food prices are still unbelievably high even by today's standards, though many shops are well-stocked with luxury goods which only the rich can afford to buy.

A new power

Some of the Kinshasa churches have passed through a stormy period while we have been in England, and the wounds have not completely healed; yet church attendance is still good, and the Itaga church has had a large extension built to accommodate its overflowing congregation.

There is much need for unceasing prayer for this land of Zaire, with its fierce national pride, its great resources and enormous potential as the centre of Africa. Yet, with the constant threat of corruption from within and increasing pressures from without, one wonders will this great potential ever be realized. Here in Kinshasa we are at the hub. Here is the seat of government. From here the edicts and new measures proceed. Pray that the influence of the Church of Christ here may have a real effect on the life of our city, that more and more Christian leaders may be raised up, influenced by Christian schools and universities and impervious to corruption and the lust for power as the influence of Christ takes effect in their lives. Only then will this land of Zaire be truly great.

Book Review

POEMS by FAIZ

Translated, with an Introduction and Notes by V. G. Kiernan. Published by George Allen & Unwin Ltd.

Price £3.75.

Urdu is still, comparatively speaking, a young language. It began as the speech of the camp followers of the Moghal kings, who one after another entered India from Persia and Afghanistan. It has the basic grammatical forms of the Hindi language, but also contains Persian and Arabic phrases.

Urdu soon became the language of the cities and the cities vied with one another in speaking the best Urdu. Before partition Lucknow was the city to claim this honour. Urdu is now one of the national languages of Pakistan.

Faiz is one of the few outstanding Urdu poets of the present age, following in the steps of Iqbal, a Muslim poet of the early part of this century. With Iqbal he shares the notion that poetry should not be just a display of poetic skill, but should be the servant of some cause. He himself is concerned with national and social problems and is on the side of progress and against repression.

This book of poems by Faiz contains a selection from several of his collections published at different times between the period 1943 and 1965. Victor G. Kiernan, who has written the translations, spent eight years in India before partition, and is now a Reader in History at the University of Edinburgh. In the Introduction to the book Kiernan writes fully about the life and work of Faiz, comparing him freely with Iqbal.

Where is the remedy?

One of the contrasts he makes is that in their two poems on Solitude, Iqbal is alone in a universe that still contains a God, though a distant and silent one; Faiz's knows only human beings, and they too are distant and silent.

In his poem No. 16, "My Fellow Man, My Friend", Faiz is concerned with and for people. He sees the sadness in their eyes, the weariness of their hearts, their shame and failure in their wrinkled brows. If only his songs were a cure he would sing hour after hour, but he realizes that the remedy for such sickness is not in his power, "nor in the power of any that draw breath on earth". To those of us who see in Jesus Christ the remedy, the next line comes as an anti-climax. "Any, excepting only—yourself, yourself, yourself".

The book can be highly praised for its presentation and contents. The Urdu script is artistic at any time; here it is written beautifully and legibly by a distinguished calligrapher of West Pakistan. Facing the text is a transliteration of it in the Roman script. This, together with a literal translation in verse make it a delight to any westerner wishing to make a study of Faiz's poems which have so much meaning to many West Pakistanis today.

I. G. West

Financial needs of the B.M.S. and the Unions 1972

The officers of the Baptist Missionary Society and the Baptist Unions of Great Britain and Ireland, of Wales, and of Scotland have together reviewed the financial needs and policies of each body.

Owing to continuing inflation all are facing substantially increased costs and all are finding it necessary to make improved provisions for stipends, allowances, and staff salaries.

The budgets of the four bodies are not prepared on exactly the same principles, nor do the financial years correspond. True comparisons are not possible. But it would appear that in 1972 the appeals to the churches for the main work of each are likely to be:—

	B.M.S.	UNION
In England and the English Associations in Wales	**£400,000**	**£193,000**
In Wales	**£32,000**	**£15,000**
In Scotland	**£30,000**	**£25,000**

We are confident that the members and friends in the churches understanding the financial problems and recognizing the importance of the work for God attempted in their name will respond generously and provide at least what is needed to meet the commitments of the year.

The B.M.S. has in addition issued a special appeal for East Pakistan relief. The needs of the people affected by the conflict there are likely to continue for a long time.

Missionary Record

Arrivals

27 November. Rev. G. H. and Mrs. Grose and family from New Delhi, India. Mr. and Mrs. P. H. Riches and son from Yakusu, Republic of Zaire.

8 December. Rev. W. T. and Mrs. Morgan and son from Delhi, India.

Departures

8 November. Mr. G. D. Sorrill for Chandraghona, Mr. and Mrs. R. Young and Miss V. A. Campbell for East Pakistan.

17 November. Miss B. Saunders for Cuttack, India.

29 November. Mr. and Mrs. B. Windsor and family for Calcutta, India.

2 December. Rev. F. S. and Mrs. Vaughan and family for Francisco Beltrao, Brazil.

3 December. Miss G. L. Walker for Kathmandu, Nepal.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 27 October to 26 November 1971.)

General: Anon., £5.00; Anon., £1.00; Anon., £5.00; Anon., £6.62 (A.L.); Anon., £1,000.00.

Relief Fund: Anon., £1.00; Anon., £1.00; Anon., £1.00; Anon., £1.00; Anon., £5.00; Anon., £5.00 (C.A.M.); Anon., £1.00; Anon., £50.00.

In Memoriam: Anon., £5.00 "IN LOVING MEMORY OF MARGARET AND ARTHUR" M.M.F.

Gift and Self Denial: Anon., £1.00; Anon., £2.00; Anon., £3.00; Anon., £10.00; Anon., £1.00; Anon., £5.00.

LEGACIES

	£
General	
Edna W. Blight	250.00
Mrs. M. C. Buchanan ...	20.00
Mrs. E. J. D. Channon ...	374.61
Miss K. M. Cross ...	34.02
Mary A. Crossley ...	100.00
Mrs. E. A. Frost	100.00
Mr. W. G. Hill	250.00
Ethel A. Howe	2,369.90
Miss B. R. Mitchelmore ...	200.00
Mrs. B. M. Orton ...	100.00
Mr. A. H. Peer	100.00
Mrs. A. L. Smith ...	250.00
Miss L. D. Taylor ...	776.90
Mr. W. K. Thomas ...	100.00
Mrs. E. E. Torry	7,000.00
Miss L. M. Vickers ...	100.00
Mrs. F. M. Webber ...	50.00
Medical	
Mrs. L. R. Cook	250.00

Births

21 October. In Paraná, Brazil, to Rev. E. J. and Mrs. Westwood, a daughter, Alison Joanna.

11 November. In Nyankunde, Republic of Zaire, to Dr. and Mrs. P. Beasley-Murray, a son, Timothy Mark.

30 November. In Colombo, Ceylon, to Rev. G. E. and Mrs. Oakes, a daughter, Carma Jean.

4 December. In Pimu, Republic of Zaire, to Mr. and Mrs. C. Sugg, a son, Julian.

Background to Prayer

DURING the course of this month we move from Zaire to Trinidad and then half way across the world to India and Nepal.

This is some indication of the scope of the work undertaken by our Baptist Missionary Society. As we consider the subjects for prayer we realize also how some of the work is done by just our own Society, in fellowship with the local Church, while in other areas we are part of a united project, as at Ludhiana or in Nepal.

The plea from Pimu continues to be for more missionaries; nurses who will assist in general work and training and a doctor to replace Dr. Masters, who is due home on furlough.

The B.M.S. force in Nepal has now reached five, after ten years of participation in the U.M.N.. Glenys Walker will only have just arrived.

Our thoughts and prayer for one week are with all our fellow Baptists throughout the world. We rejoice in the work of the Baptist World Alliance and are glad that Secretaries of the Society share in its leadership.

NOTE:

Background to Prayer is based on the B.M.S. Prayer Guide for 1972. This Guide has background notes on each area where B.M.S. missionaries serve and daily prayer topics. It is suitable for private and public use. Obtainable from B.M.S., price 20p.

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 4p

Send to the Editor for specimen copy

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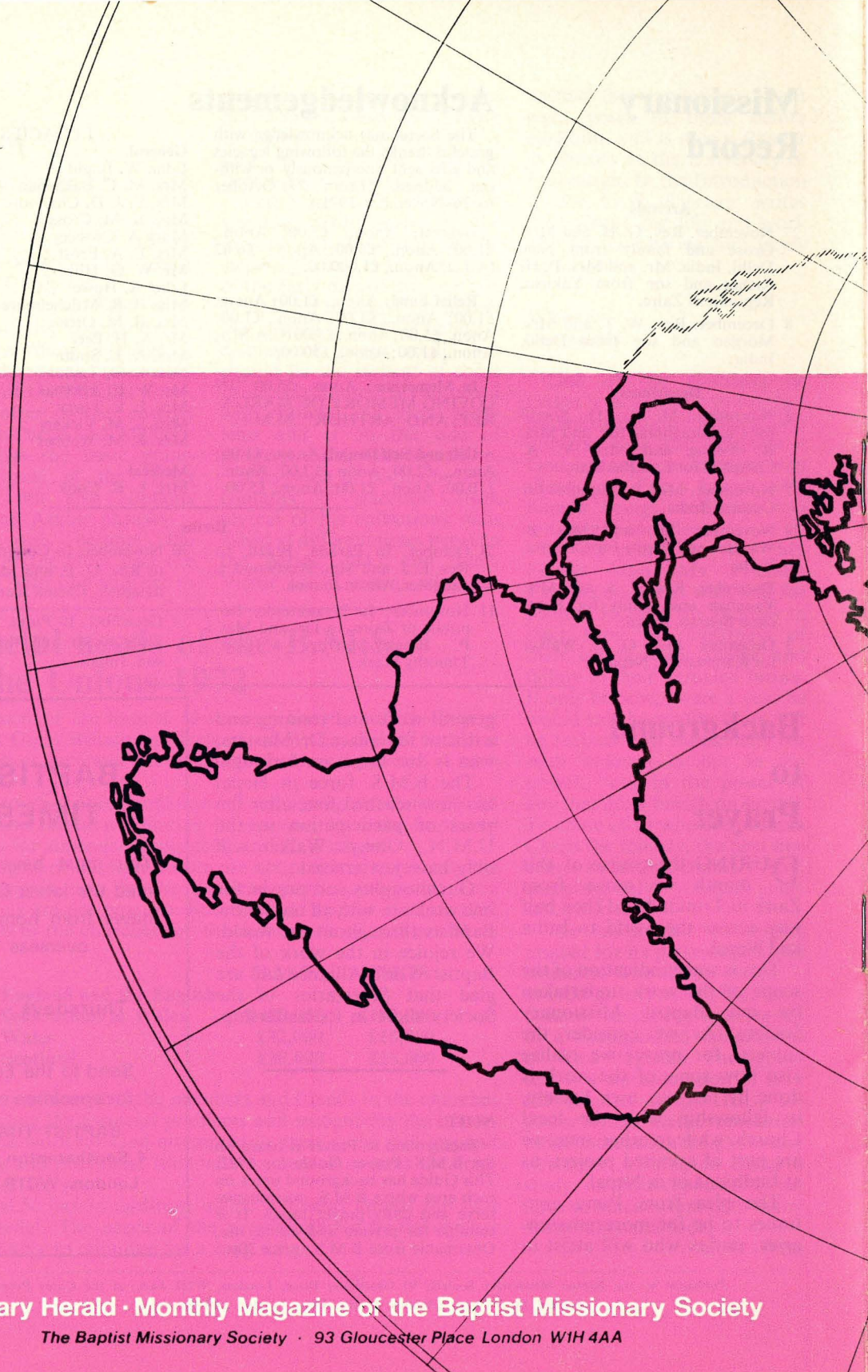


Missionary Herald · Monthly Magazine of the Baptist Missionary Society

The Baptist Missionary Society · 93 Gloucester Place London W1H 4AA

Missionary Herald

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

The Monthly Magazine of the Baptist Missionary Society

March 1972

3p

There must be the preaching of the word

by B. W. Amey

THE question: "Which is more important, preaching or service?" has been a source of perennial controversy for the Christian Church.

It is with us still and the majority answer at the moment appears to favour service. There is much to confirm that this is a correct decision. Almost every newspaper and every radio and television programme carry details of the hungry, the starving, the refugee, the diseased, and the homeless.

Natural disasters and wars that have ruined life for millions, have really affected only marginally the existing tragic conditions found in areas of vast, overcrowded populations. They cannot be blamed for the chasm between rich and poor. Some of the blame belongs to trade warfare and political pressures.

In this situation many will say the only thing that matters is Christian service; service that will take food to the hungry and healing to the diseased, that will provide homes for the homeless and security for the refugee and service that will, if necessary, be given to ensure that national political life is influenced so that injustice is removed.

The cry for service is loud and clear and, almost proportionately, the value and relevance of preaching is brusquely dismissed.

The Baptist Missionary Society has never shrunk from service, social, medical or political, when that service has been necessary; but the B.M.S. has never been willing to relegate preaching to a secondary position.

Those who formed the Society in 1792 stated that it was for the "propagation of the gospel". Thirteen years later, 1805, the missionaries who were working from Serampore drew up a "Form of Agreement" as a guide for their work. The importance of preaching the word is stressed in the fourth principle, "A missionary would be highly culpable if he contented himself with preaching two or three times a week to those persons whom he might be able to get together in a place of worship. To carry on conversation with the natives almost every hour in the day, to go from village to village, from market to market, from one assembly to another, to talk to servants, labourers etc. as often as opportunity offers, and to be instant in season and out of season, this is the life to which we are called in this country".

The ninth principle reiterates the importance of the word as it refers to the task of translation and explanation: "It becomes us to use all assiduity in explaining and distributing the Divine Word on all occasions, and by every means in our power to excite the attention and the reverence of the natives towards it, as the foundation of eternal truth and the message of salvation to men. . . . We should endeavour to ascertain where large assemblies of the natives are to be found that we may attend upon them, and gladden whole villages at once with the tidings of salvation."

The Baptist Missionary Society still sees its task as the preaching of the word. Everybody has the right to hear the word of God and many are longing to hear a definite message of hope that others have found to be true.

It is the Bible that gives us our authority for Christian mission and it is the Bible that holds the relevant message concerning growth and life and love and purpose for the whole population of the world. That is why this issue of the Missionary Herald contains articles about the use of the Bible.

There may be a clamour for service but service will soon lose its value and its purpose unless there is also the message calling men to repentance and inspiring them with hope.

The Baptist Missionary Society remains faithful to its task of preaching the word and obedient to the call of Jesus to render Christlike service.

The word is at work

by Frank Vaughan
(B.M.S. missionary in Brazil)

I.—The existence of the Bible is recognized

"Me read the Bible?" she said. "That's what the priest is for. If I tried it would probably bring me bad luck."

That Brazilian woman expressed the sentiments of many. Until recently the Bible was generally regarded as the property of the priests and church leaders. As in Britain many of the population say that they are Church of England, so in Brazil most folk say that they are Roman Catholic. After all, it has been the official religion since the Portuguese discovered the country in the year 1500.

However, the Vatican Council of 1965 had far reaching effects. Even in Cascavel, which is a small interior town, the priest began encouraging his folk to read the Bible and referred to it as the "Word of God". This should eventually do something to dispel the attitude of the woman with whom we began.

Comparable with the Victorian era of this country, most Brazilians look upon the Bible with some regard or respect. Most of them realize that it has something for their lives even if they cannot define what it is or even if they are not motivated to read it.

Amongst Baptist folk and those of other Protestant churches the Bible is the arbiter for faith and conduct. For worship and authority it is the Word of God. As an agent of authority the Bible takes the place of the priest and the Roman hierarchy. It is more satisfactory because of its handiness and the fact that they themselves are its interpreters. That does not make them infallible any more than it does the Pope. Occasionally Baptist groups have shown more justice than mercy and more zeal than knowledge. Members have been wrongfully excluded and evangelists have been wrongfully promoted to leadership.

II.—The Bible encourages literacy

"Me learn to read, why should I?" says the mother of ten children. "I've managed all right up to now without reading".

Brazil, like other under-developed countries, battles with illiteracy. The official figure for the whole of the country is 53 per cent (1970). However, my experience in Paraná suggests that for interior regions it is more like 70 per cent and, for women, 90 per cent.

It is particularly difficult to provide women with a reason for learning to read, as you may gather from the comment above. A woman's role in the Brazilian interior is to keep her man happy and bear his children. One hope in the battle against illiteracy is the Bible. The pastor is able to answer that woman quite simply. "Of course you must learn to read in order to read the Bible. In this way you can grow in your faith and become a more effective Christian, using the Word of God". This is a good argument and, in fact, conversions often result in a desire to read, to write, and to take more interest in education.

Most missionaries can illustrate this. I think of Clement, a field labourer, who was converted after a neighbour had expounded some verses like John 3:16. He bought a Bible and began to read with some assistance from the neighbour. He had a woman and three children. He wanted to be baptized, but the Church said that he ought to be married first, so he agreed. Now, as a full member, he attends regularly a fazenda Sunday School, and appears wearing a clean shirt. It has been proved over and over again that the effects of the Gospel are for the enrichment of society in many ways.

III.—All Age Sunday School encourages Bible study

"Can you recite any verses of Scripture?" the pastor asks the candidate for baptism as he stands in front of the congregation giving his profession of faith. In Paraná the Bible knowledge of some tends to be superficial; stories are well remembered, together with certain texts and phrases which are used for special purposes such as evangelism, baptism and Sunday School teaching.

Sunday School predominates in all our churches. All Age Sunday School is based on a comprehensive coverage of the Bible. Magazines are sold which cater for four Sunday Groups and additional ones for training schemes (youth, adults, mixed, women, etc.). For each month there is a general theme. This is sub-divided into weekly subjects and daily headings. Thus, there is a portion of Scripture to be read each day and a theme is traced through the week to be expounded on the Sunday.

To supplement Bible knowledge gained in Sunday School, those interested may tackle a correspondence course. All sorts of Bible courses are provided by theological colleges and radio evangelistic teams. Quite often the student receives a certificate and a Bible on completion of the course. Quite often, too, such students are found in the most unlikely places; a man in a dirty mud hut; another, a father of 16 children! Some of the courses are so simple that it is only a matter of ticking off the correct of several possible answers. Thus the greatest task for the examiner is to discern the name and address of the student.

IV.—The Bible is bringing people together

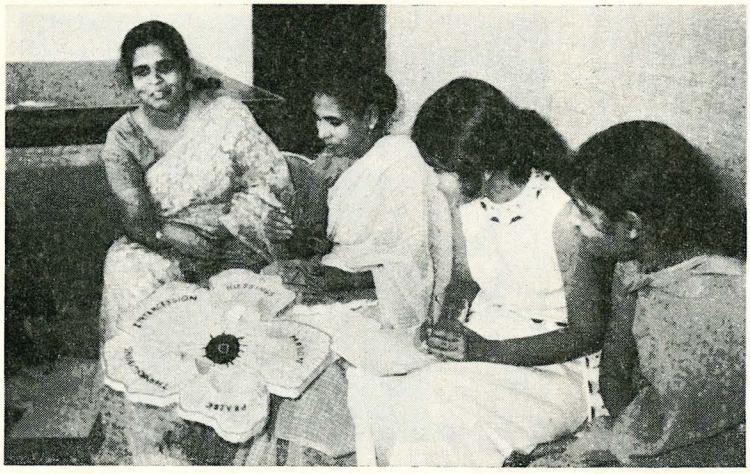
"How much does the Bible cost?" asked a man coming out of the shadows at the close of a birthday thanksgiving service. I looked at him dubiously as he swayed from side to side. "Six cruzeiros", I said, expecting to see him wander off. He gave me the benefit of his alcoholic breath as he grinned and thrust six grubby notes into my hand.

One of the duties a missionary undertakes quite willingly is to be a colporteur of Bibles. Generally speaking, Bibles are more appreciated by the individual when they are purchased. The Bible Society of Brazil produces volumes and leaflets of good quality which are, unfortunately, rather expensive for the village folk. The Bible Society is very active through the year offering portions of Scripture, leaflets, Bibles, and exhibitions. Their activity reaches a climax in December on Bible Sunday.

Bible Sunday is the one event of the year that draws the Protestant churches together. For this they are willing to make considerable preparations. It is an annual endeavour to draw attention to the Bible as the Word of God. The pastors of the various churches meet together to plan the publicity, the witness march and the open air service. Usually the local mayor and town officers are invited to some part of the proceedings which will certainly include a challenging address. Sometimes the Catholics take it quietly, sometimes not.

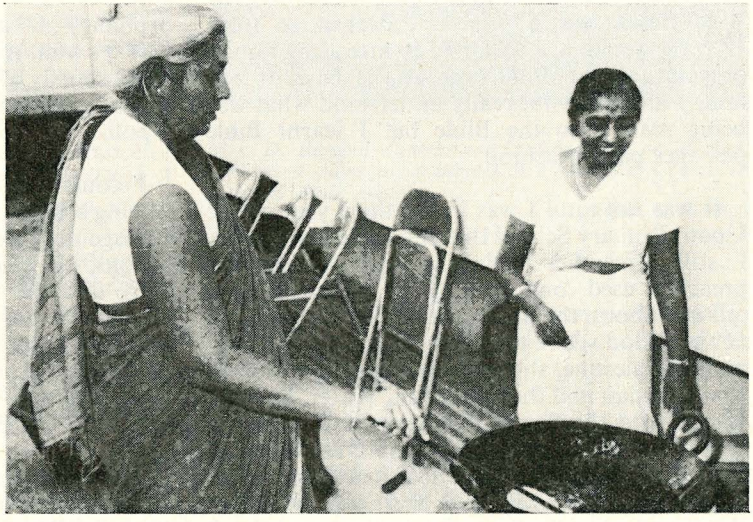
On a similar occasion of public witness in Umuarama, I remember standing on the platform and straining to hear a Baptist preacher as he addressed the assembled throng. At a short distance passed a column of vehicles in the Catholic procession, horns blaring and drivers jeering. It was also a Saint's Day. Just before the preacher began the town band, having completed its contribution to our ceremony, retired on a large lorry. Imagine our surprise later, when we saw the same band playing the same music, bringing up the tail of the Catholic "procession". I know of one missionary who had a good chuckle about that.

Bible Sunday is now observed regularly in most large towns. In Cascavel the pastors decided to continue with occasional meetings after their joint effort. A ministers' fraternal began to take shape. Hence, through the Bible, there is now a genuine hope in that town for greater understanding amongst the Protestant churches and, who knows, perhaps the basis is being laid for conversations with the Catholics.



Teachers of the Sunday School meet regularly with their Pastor and with Miss Sheila Finch who is helping with such work in the Delhi area of the Church of North India. One teacher is showing a Prayer Flower made from Thermacol (Polystyrene Foam Boards). Each petal of the flower is marked for a different aspect of prayer—Praise, Thanks, Confession, etc. Class members bring their own short prayers written out and, having used them in devotions, these are then pinned to the petals of the flower. This exhibit was actually made in a Day School where many pupils who are not Christian enthusiastically and thoughtfully helped in the project.

Many things happen at GREEN PARK CHURCH New Delhi India



Above:
Two members of the Green Park Women's Fellowship, one a doctor and the other a teacher, are at work at 6.30 a.m. frying up delicacies which will be served to persons attending the Easter Sunday breakfast. Mostly the food is donated and from a small charge made for breakfast a substantial profit pays for a slap-up lunch for Cheshire Homes patients the week after Easter.

Left:
Sunday afternoon in the minister's flat is Bible Club time. Here a young church member assists a younger person to find a clue in one of the Bible Games.

Rev. Noé Bombimbo of Upoto, Zaire.
(Photo: D. Rumbol)

The Bible will teach the truth

by Noe Bombimbo
of Upoto, Zaire

MY father was a Church Catechist so from my boyhood I was used to attending family prayers and the Bible was at the base of our family life. I did not really understand what was being read from the Bible but I learnt Bible passages parrot fashion.

It was not until I was in the third year of the Upoto Primary School that the Bible came alive. I still remember vividly an illustration the preacher used one Sunday in 1953. He was talking about the necessity of passing on the news of God's love to others. He held up a large map of Palestine, showing the Sea of Galilee, the River Jordan and the Dead Sea. Water, he said, flowed into the Sea of Galilee and flowed out again, and there were fish in the lake. Whereas nothing lived in the Dead Sea, it was too salty. And why was this? Because there was no outlet. We must be like the Samaritan woman in John 4, who went and told the whole village about Jesus.

In 1956 the pupils of the final year of Primary School were called into the Mission office and asked what they wanted to do when they left school (there was no Secondary School then). I replied that I wanted to be a pastor and preach the news about Jesus. My conviction had been strengthened by an incident which occurred two years previously. My father became ill and died. I thought my last hopes of schooling had gone, because it was he who paid all my fees. No other relatives showed any interest in me at all. However, the Church Overseer, Esimba, visited me when I was in the village mourning over my father's death, and sat with me to read the Bible. He read John 14:18, "I shall not leave you orphans . . . " and he said, "If God has chosen a way for you, trust Him, He will fulfil His plan." Then shortly after that an uncle came to pay for my schooling and so I was able to return to Upoto.

I could not become a pastor directly after leaving school, so I went to the Teacher Training College at Yalemba. I was interested in all the lessons, but especially in being able to study the Bible and the History of the Church. When I learnt how the early Christians were persecuted and how John Bunyan was thrown into prison, and even there wrote "The Pilgrim's Progress", my heart was challenged again to learn more and to be a preacher.

And yet, when I began work, the sense of vocation to be a pastor faded. I enjoyed teaching. I was well paid and was able to support my younger brothers in school. But God continued to challenge me, until I responded to His call and entered Theological College at Kimpese, which later became E.T.E.K. at Kinshasa.

My first year at Theological College was difficult. This arose firstly from a misconception I shared with many of my friends. I thought that a pastor had a special revelation from God, that when he read the Bible and prayed, God appeared to him face to face in a manner which He never did to ordinary Christians. But when I began in Theological College I found that this was false, and it shook me.

The second reason for my doubt arose from our studies of the heresies prevalent in the early

Church, and from our study of philosophy. I found myself saying, "What then shall I believe?" Yet I thank God for the peace He gave me through the reading of the Bible, and for the ability He gave to think through these problems. I learnt, too, that although we can learn from many books how things were created or how they work, it is only the Bible that gives us the reason for our life and our existence, the WHY.

I graduated from E.T.E.K. in June 1971 and experienced a difficult sort of problem. The Church Council decided that I should teach in the Evangelists' School at Upoto. This meant that I would be living near old friends. But I soon found that our friendship was to be continued after a different fashion. There was no longer a closeness between us; I was set apart and had to go and seek out my friends if I wanted to talk with them. My wife and I became lonely. We found our help and consolation through our prayers and Bible reading.

When I start to think about the importance of the Bible in the work of the Church in Zaire, I recall a remark I read: "Africa believes everything!" Certainly, when I was living in Lower Zaire, I was amazed at the proliferation of sects, each with its own rules and standards. Here in Upper Zaire there are not so many sects, but we also know the binding power of tradition handed down from the ancestors. The problems of female circumcision, marriage price, the poison cup, pagan oaths, are still very much with us.

How is the Church to help those who are in the grip of these things, or are perplexed by them? We need to remember that the Bible is a *light* to spread the light of Christ over ancient customs, and it is also a *shield* to protect the Christian Faith from those who would lead it astray.

Nowhere is this light more needed than in the realm of traditional marriage. People have entrenched in their minds that the purpose of marriage is procreation. If your wife does not bear you a child, then you are entitled to send her away, or take a second wife who will bear you children. A failure to do this would incur the grave displeasure of your ancestors, and bring misfortune upon you.

But the Church has the Bible to teach the true nature of marriage, and the true relationship of man to his God who alone has control of the affairs of life and death.

Mrs. D. Rumbol with the new Lingala Bible on her lap, explains a point in a Bible Correspondence Course to catechist Atalu Adolphe.

(Photo: D. Rumbol)

There is a tremendous popular demand for the recently published Lingala Bible. I have been selling it, along with other people, and I have sold 98 in the past four weeks. It is most encouraging to see people clamouring for the Word of God. Yet we must ask the question, "Why are people buying this book?" Are they all sincere in their thirst after God? Or do some regard the Bible as a new sort of fetish?

I noticed an illiterate person buying a Bible, so I asked him, "Why are you buying this if you cannot read?" "Well," he said, "I will keep it beside my bed. Then if in the night I have evil dreams, I shall place the Bible under my pillow to chase away the evil spirits and give me good sleep."

The Church is placed under a tremendous obligation to teach people so that they can understand what the Bible is, and enable them to hear God speaking to them through its pages.

At Ludhiana student nurses are taught how to care for babies (above), mothers have comfort and help (below) and a thousand miles away mothers struggle to keep their children alive.

Hospital t
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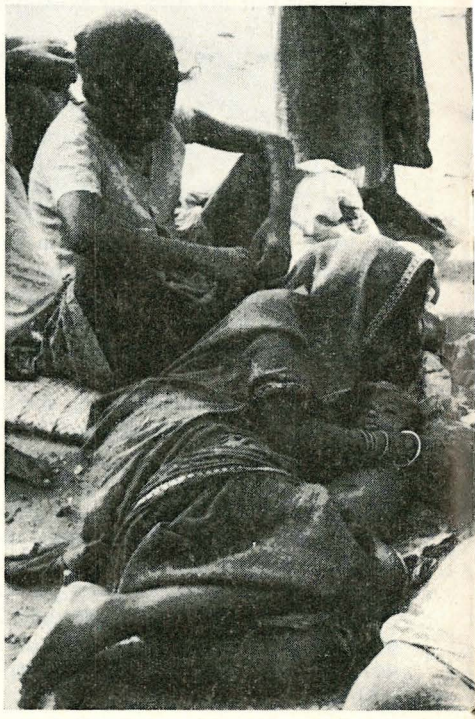

THE refugees flooded into West Bengal tions trying to help them. The Indian great fear was the spread of disease and reported. A thousand miles away membe Medical College volunteered to serve amo teams consisting of four doctors and tw three-week rotation basis. Mr. Didal Mas from a Salvation Army background. He volunteered for a second time. The Ludh doing about 10,000 vaccinations each day

Some of the refugees came from areas as the refugees return home, the missiona those who remained through the civil dist for money for its Relief Fund so that help and rehabilitation.

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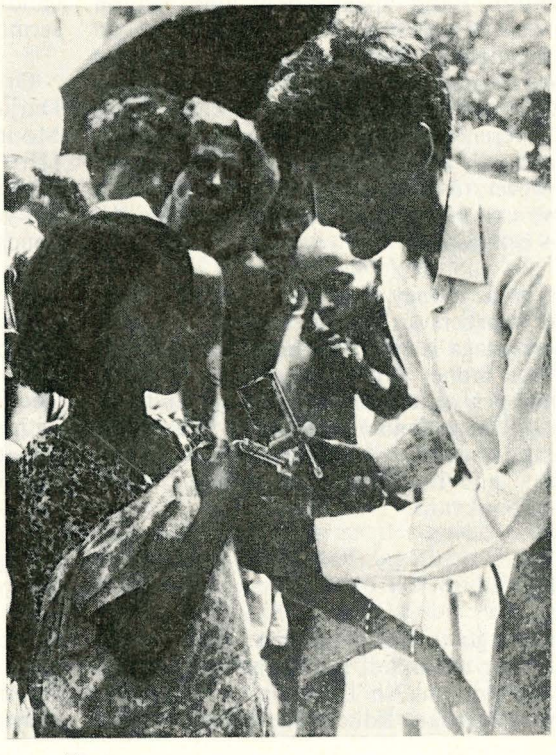
India. Immediately there were organiza-
government gave what help it could. One
there were a number of cases of cholera
s of the staff of the Ludhiana Christian
ng the refugees. From June 1971 onwards
male nurses served continuously on a
h (right) is a young Christian staff nurse
did one spell of three weeks and then
ana team worked for twelve hours a day

where the B.M.S. missionaries work and,
ries will try to help them, along with all
rbance and war. The B.M.S. is appealing
an be given in the work of reconstruction

Miss Margaret Smith, a B.M.S. nurse at Ludhiana, demonstrates the use of the jet gun and (below) Mr. Didal Masih, a staff nurse from Ludhiana, vaccinates against cholera. With the jet gun 1,500 refugees could be vaccinated in an hour.



Many readers are unsatisfied

The Rev. J. H. E. Pearse, Associate Secretary for Literature of the Conference of British Missionary Societies faces the question.

"Yes, we know that large sums have been spent on Christian literature over the past few years, but can you indicate how the money is spent?"

IT is true that the international Christian Literature Fund spent about one million pounds in five years, and in Britain *Feed the minds*, through its *Joint Action for Christian Literature Overseas*, incorporating the work of the SPCK, the USCL and the literature arm of the Conference of British Missionary Societies, spends annually about £130,000. It is not always easy, however, to take in what these figures mean unless we can see specific examples of how the money is being spent.

Whilst some money must go to pay salaries of literature workers in a few countries, and a small percentage is spent on housing them, the bulk of the money (apart from an amount of about ten per cent spent on raising and administering these funds) is given in grants for publishing books, training writers and journalists, and in distribution through bookshops and bookvans.

Publishing

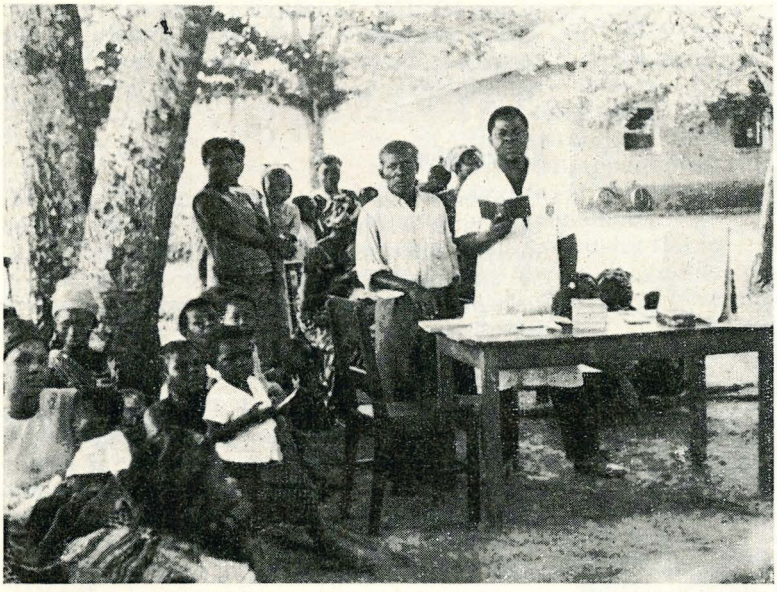
We could go to many different parts of the world for our examples, but let us look at two centres. At Dodoma, in Tanzania, is the Literature and Christian Education Centre, which includes the work of the Central Tanganyika Press. There new ways of communicating the Gospel are being sought constantly—new ways of teaching children the good news in schools and Sunday schools, new ways of reaching country people in remote areas of the bush, and new ways of training writers to express their faith in a persuasive and compelling manner through the books they publish.

Last year over thirty titles came off the press and 88,000 individual books were sold to bookshops and distributors. This year a great variety of manuscripts is coming up for printing, for young people, Sunday school children, for the pastor and the layman, for the student, for home and family life. Regular programme planning sessions at every level of the publishing programme help to make sure the priorities are right.

Involvement in the life of the Church and the nation is necessary if the present needs in Christian literature are to be interpreted rightly. So their publishing includes such things as a simplified Bible Dictionary, a Youth Leaders' Handbook, children's books, and books on childbirth and mothercare, church history, sermon preparation and moral problems.

Or go to a very different part of the world, Darjeeling in North India, under the shadow of Mount Everest and the Kanchenjunga range. Here you will find the Jiwan Jyoti Prakashan, the Light and Life Publishers, built up in the past ten years from a very modest beginning with a handpress in a kitchen and an office on the verandah of a missionary's home. Today the international staff of full and part-time workers, with local Nepali editorial and distribution staff, are publishing books in Nepali. This is the language spoken by ten million people of Nepal (the land of the Gurkha soldiers and the Sherpas, without whom no Everest climb would be possible), as well as by large numbers in Bhutan and Sikkim.

Thousands are learning to read and a vigorous publishing programme is called for, including books for the comparatively few Christians to assist them in their life and witness, literacy primers, health books, children's books, biographies and novels. An imaginative LEAP (Literacy and Educational Advance Programme) project has taken shape, enabling a leap of faith



Clinic prayers in the Yakusu area of Zaire. The reader is Ndembe Christophe.

to be undertaken so that editions of 1,000 books could be increased to editions of 5,000 and 10,000. Presses have worked overtime and volunteer distributors, with their tin trunks, have found a ready market for these books.

What a fine investment this has all been, backed by the prayers of those whose gifts have made it possible.

Training

If books are to be published overseas it is no use relying just on translations of books originally published in the west. There must be original writing by those who know the language, the people for whom they write, and the reading priorities of those people. So writers and journalists must be trained, because the place for the writer to begin his study is with the reader. Without knowing the reader and his interests, the writer may be talking to himself, or to nobody. Writing Centres must therefore be maintained and grants made as scholarships for the students who undertake the six or twelve months' courses—Writing Centres such as the Africa Literature Centre at Kitwe, Zambia, with its staff of American, British, Canadian, Rhodesian and Zambian members.

Students come here from almost all parts of Africa to train as writers or journalists, producing manuscripts for books, religious drama or a church periodical, working during their courses with local newspapers, radio and television studios and other publishers. Other students receive training in the Art Studio in illustrative and other graphic arts, putting new skills into practice as they illustrate books, prepare newspaper cartoons and strip drawings and undertake the preparation of stained-glass-like windows.

For those who cannot attend such a course, the Africa Christian Writers' Correspondence Course has just been prepared (dealing with four aspects of writing—Clear Writing, showing how to express ideas clearly and effectively, Fiction Writing, News Writing and the writing of Feature Articles). The importance of training African writers cannot be over emphasized. They alone can speak to their people with power and persuasion and they will be able to exert a profound influence on the future of their nations.

And let us not forget those who are brought to Britain for the training they cannot get in their own countries. Men like Modupe Oduyoye, now directing the large Daystar Press, publishing books for the whole of Nigeria and beyond; Gerard Nainggolan, Chief Editor of the influential Christian Publishing House in Indonesia; Alexander Chibehe, Assistant Manager

A Moslem woman learning to read.

of the Central Tanganyika Press in Tanzania. These, and others like them, are grateful for the financial and friendly support they received while in this country.

Distribution

When books have been written and published, they must reach the people, in the remote and outlying areas as well as in the cities and towns, so there must be a chain of bookshops and a fleet of bookvans, small and large, all of which have been provided. Their work is a fascinating story which can be told only in another article.

To train writers, publish Christian literature and send it out is a part of Mission, but without the Church it will not be done. We in Britain have a surfeit of books, our bookshops and libraries have their shelves full to overflowing with all kinds of books that many of us love to read. Let us spare a thought, a prayer, for those who must wait for the coming of the bookvan on its infrequent visits, and who even then will learn that books in their language have already been sold en route. The answer is clear—more bookvans, more books, and more trained writers.

B.M.S. sent money to cyclone area

WITHIN a few hours of its happening world news media announced that there had been a cyclone in Orissa, India.

Gradually details of the night of 29–30th October 1971 have been arriving, from different sources, at the Mission House in London.

It is estimated that nearly six million people in the Puri, Cuttack and Balasore districts were affected by the cyclone and the fifteen foot tidal wave that swept in over some of the area. 800,000 homes were damaged or washed away.

Miss Lily Quy spent Christmas in one of the villages affected and she writes of how some parents saved their own lives and the lives of their children by standing all night clasping the coconut tree stem with their children in their arms, pressed between them and the tree. They were up to their armpits in water.

There are two problems to be faced in the saline affected coastal belt; the fact that it will not be possible to sow winter crops and the lack of fresh drinking water.

Immediate relief was made available in the form of food, clothing and supplies. Now a long term relief programme has been launched. This includes the rebuilding of seven villages, with the erection and furnishing of schools and the drilling of ten deep tube wells.

As soon as news reached the B.M.S. of the devastation caused by the cyclone the sum of £1,000 was cabled to India. This was drawn from the Relief Fund of the Society. It is hoped that this sum will be quickly replaced and thus make further gifts possible.

The cyclone passed to the north of Berhampur and Udayagiri so the work and property there were not affected.

A pioneer missionary can be heard again

by B. W. Amey

Jamaica: its past and present state
by James M. Phillippo
(Published 1843; price 8s. 6d.)
Republished 1969 by Dawsons of Pall Mall
Price £7.50

James Phillippo and his wife of a few days sailed from Gravesend on 29 October 1823. They sighted Jamaica on 18 December and arrived in time to spend Christmas with the missionaries at Kingston. On Boxing Day Mr. and Mrs. Phillippo travelled to Spanish Town, then the island capital, where Phillippo was to exercise an outstanding ministry for over fifty years.

The name of William Knibb is inextricably linked with the abolition of slavery but in many ways Phillippo was equally, if not more, influential.

It was on 12 June 1842 that Phillippo with his wife and younger son sailed for England, compelled to do so by Phillippo's continuing ill-health. His recovery was slow and to his great disappointment he was unable to travel the country on deputation. He sought compensation for this in writing, and the result was the book which Dawsons have recently republished.

When the book appeared in 1843 it was reviewed at length in the Baptist Magazine of December, the reviewer pointing out that "The qualifications of Mr. Phillippo for such a work are of no ordinary kind. Twenty years residence on the spot, during which he had opportunities of mixing with all classes of society, a constant intercourse with the other parts of the island, a personal and intimate acquaintance with the habits and characters of the black and coloured population, as well as with all the peculiarities of the white inhabitants, both before and since the abolition of slavery, render him a very competent witness as to the 'past and present state' of Jamaica."

A comprehensive picture

There are always dangers in writing of events in which you are involved. It may be that Phillippo failed to see all that there was to see or that he exaggerated success, or failure. In an introduction to the reprint Philip Wright, who has taught in Jamaica and more recently completed a study of the period based on a life of William Knibb, draws attention to such defects.

Such defects as there are, are only small and do not really detract from the value of the book. It gives a comprehensive background to the work of our B.M.S. in Jamaica as well as providing information on the work itself.

The growth of the Church, the importance of education, the prelude and aftermath of the great abolitionist movement are all described as only an eye-witness can describe events. Added to this is geographical and historical information and descriptions of scenery and life that enable the reader to share the rigours of pioneering and the thrill of growth.

To read the book is to be challenged and thus it fulfils the intention of the author that it should be an alternative to deputation.

£7.50 may sound exhorbitant for a book but you will spend more on other pleasures and receive less satisfaction. It is certainly to be hoped that each of our Baptist Colleges will ensure that a copy is placed in their library.

The hope is also expressed that Dawsons will reprint other old books, maybe including the Life of James Mursell Phillippo by E. B. Underhill.

They still enjoy birthdays

by Claud Turner

Birthdays are celebrated in different ways according to a person's outlook and situation. There are those who in advancing years feel they cannot celebrate as joyously as once they did. This is not so, however, at "South Lodge", the home in Worthing for retired missionaries of the B.M.S. Here birthdays are "red letter" days.

Members of the family, on their birthday, choose the menus for the day and make their own choice of birthday cake. The cake is decorated with candles and other appropriate adornments. Recently two of the family have celebrated their 90th birthdays. Mrs. Allen, the widow of the Rev. A. E. Allen who served in the Republic of Zaire from 1910 to 1948, and Miss Bion who served in Monghyr, India from 1904 to 1932.

South Lodge was opened in 1957. Mrs. Lewis, who served in China for many years, was one of the first residents and she is still there as is also Miss Rugg who served in India, and who came just afterwards.

The home is run efficiently and thoughtfully by Miss Linda Roffey, who has been warden for nearly five years. There is an urgent need for an assistant warden and a domestic helper is also required. The Society would be pleased to hear from anyone who wishes to help in one or other of these ways.

Miss Cosham and Mrs. Mahony serve in a part time capacity as cooks.

The South Lodge local committee under the Chairmanship of Mrs. Ruth Janisch and with Mrs. E. Hobden as Secretary, arranges activities such as the annual Garden Party and Coffee Morning. Through these and in many other ways, members of the Baptist churches in Worthing unite to show their love and concern for the family.

Mr. Frank Ager has been Chairman of the South Lodge Sub-Committee of the Society since its inception. The members of this committee gladly give of their time to help to ensure that "South Lodge" is well run and that the family are cared for.

The people mentioned above and many others, by their constant support and interest, make it possible for birthdays to be happy days in the life of those who have spent years of service for Christ and the Church overseas.

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Acknowledgements

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General: Anon., £2.00; Anon., £10.00; Anon., £5.00; Anon., £1.00; Anon., £10.00; Anon., £5.00; Anon., £10.00.

Medical: Anon., W.R.Y. Larkhall £8.00.

Relief Fund: Anon., £1.00.

DEATH

MAUND, on 23 December, 1971, David Donald Maund, aged 52 years, loving husband of Doris and dearly loved father of Margaret (B.M.S., Zaire) and David. (2 Timothy 4: 7–8).

LEGACIES

General	£
Mrs. Olive Jane Bean ...	400.00
Miss Emily Elizabeth Clarke	750.00
Mr. William John Coleman	3,600.00
Rev. Edward Baptist Greening	50.00
Miss Ethel Emily Hayden	20.00
Mr. Horace Henderson ...	100.00
Miss Lilian Hudson ...	259.86
Miss Margaret Mann ...	302.95
Mrs. Emma Moore ...	25.00
Miss F. M. Oxborrow ...	413.42
Mrs. Mary Grace Prichard	450.00
Mr. W. E. Stannion ...	835.00
Mrs. Mary H. Thomas ...	50.00
Mr. H. Willis	0.10

Missionary Record

Arrivals

19 December. Miss J. M. McLellan from Ludhiana, India: Miss A. Mitchell from G. Udayagiri, India.

22 December. Dr. H. C. Mulholland from Ludhiana, India.

28 December. Miss M. Robinson from Kathmandu, Nepal.

Departures

14 December. Mr. R. Gray from Brussels to Ngombe Lutete, Republic of Zaire.

17 December. Miss A. Couper to I.M.E., Kimpese and Mrs. D. H. M. Pearce and three children to Bolobo, Republic of Zaire.

4 January. Miss M. Diver, Miss H. Chalmers, and Mr. J. Spiller to Belgium for study.

10 January. Miss E. A. Dawson to Switzerland for study.

Background to Prayer

FOR the first full week of this month we are thinking especially about the work of the Baptist churches in the British Isles. More particularly we have in mind the Home Missions Week of the Baptist Union of Great Britain and Ireland. As we pray for our fellow Baptists at home it is comparatively easy to picture the kind of homes in which they live and the churches in which they worship.

When we follow the Prayer Guide through the remainder of the month the situation is vastly different. How can we really know or understand the condition of the refugee, the homeless, the starving? It is difficult to enter into the feelings of people who have seen their homes destroyed in war, or their land ruined by flood, or their families swept away from them.

And what is it like to have to face this kind of situation with no help and no hope and no knowledge or experience of the power of God which is revealed in Jesus Christ.

These can be our thoughts as we turn from ourselves to the country we have come to know as East Pakistan. We pray for the national Church, its leaders, and the missionaries of our own and other societies.

Let us also pray for a quick and generous response to the Relief Fund Appeal of the B.M.S.

FOR CHURCH OFFICERS

CHURCH MEMBERSHIP CERTIFICATES
$6\frac{1}{4}$ in. x $4\frac{1}{4}$ in. (with envelope) 2p each plus p/p.
(*Space for name of person, church, date of admission, Pastor's signature, etc.*)

BAPTISMAL CARDS
Illustrated reproduction of the Baptism of Christ in the Jordan. (*Space for name, date, etc.*). Size 10 in. x 8 in. 4p (with envelope) plus p/p.

Folder "My Baptism". (*Space for name, date, etc.*). Size 7 in. x $4\frac{1}{2}$ in. 6p (with polythene cover) plus p/p.

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53p per 50 plus p/p. For use with sending flowers from Women's Fellowship, Sunday School or the Communion Table. (*Space for name of church or meeting, Secretary or Minister's signature, etc. Punched and strung*).

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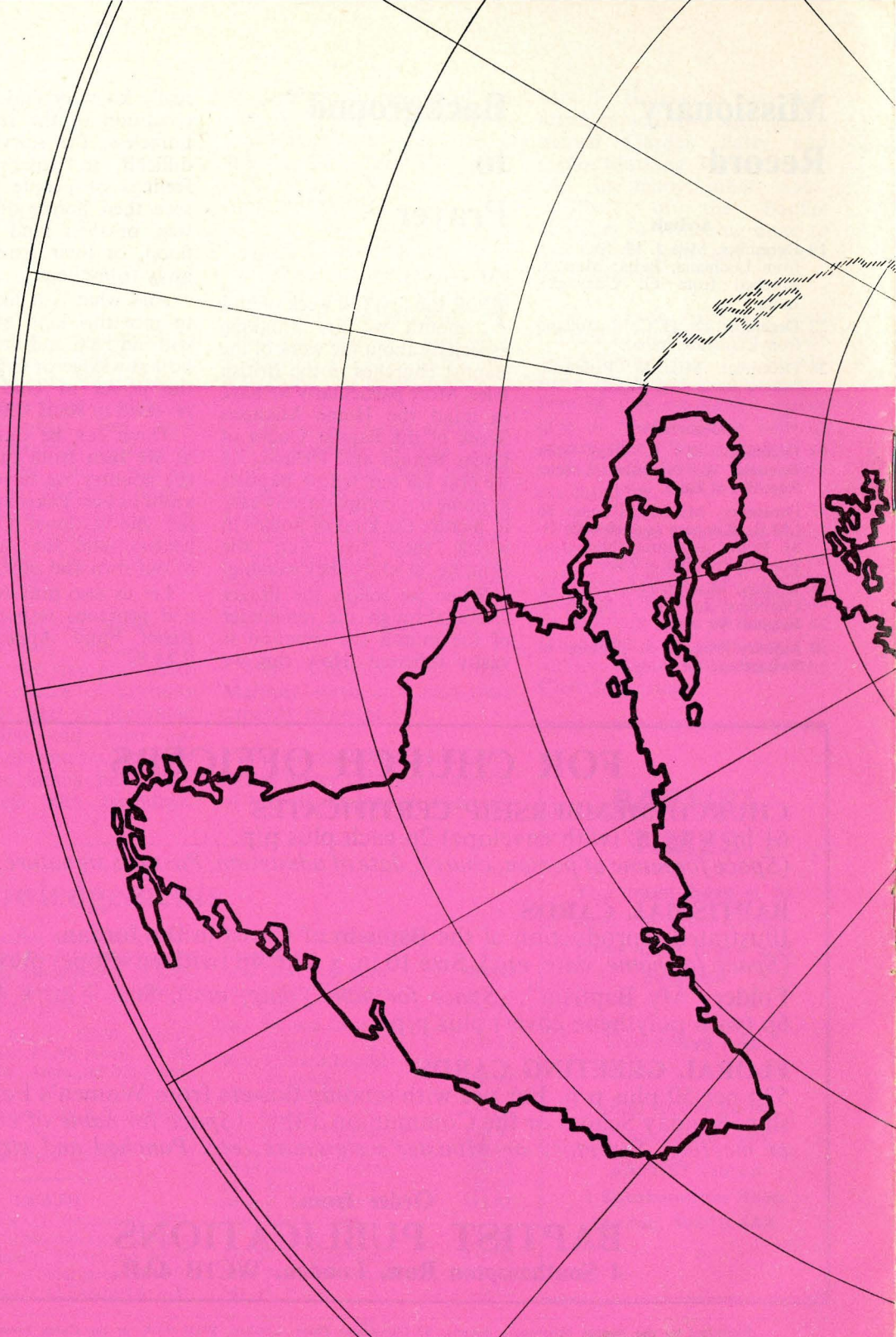

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Missionary Herald

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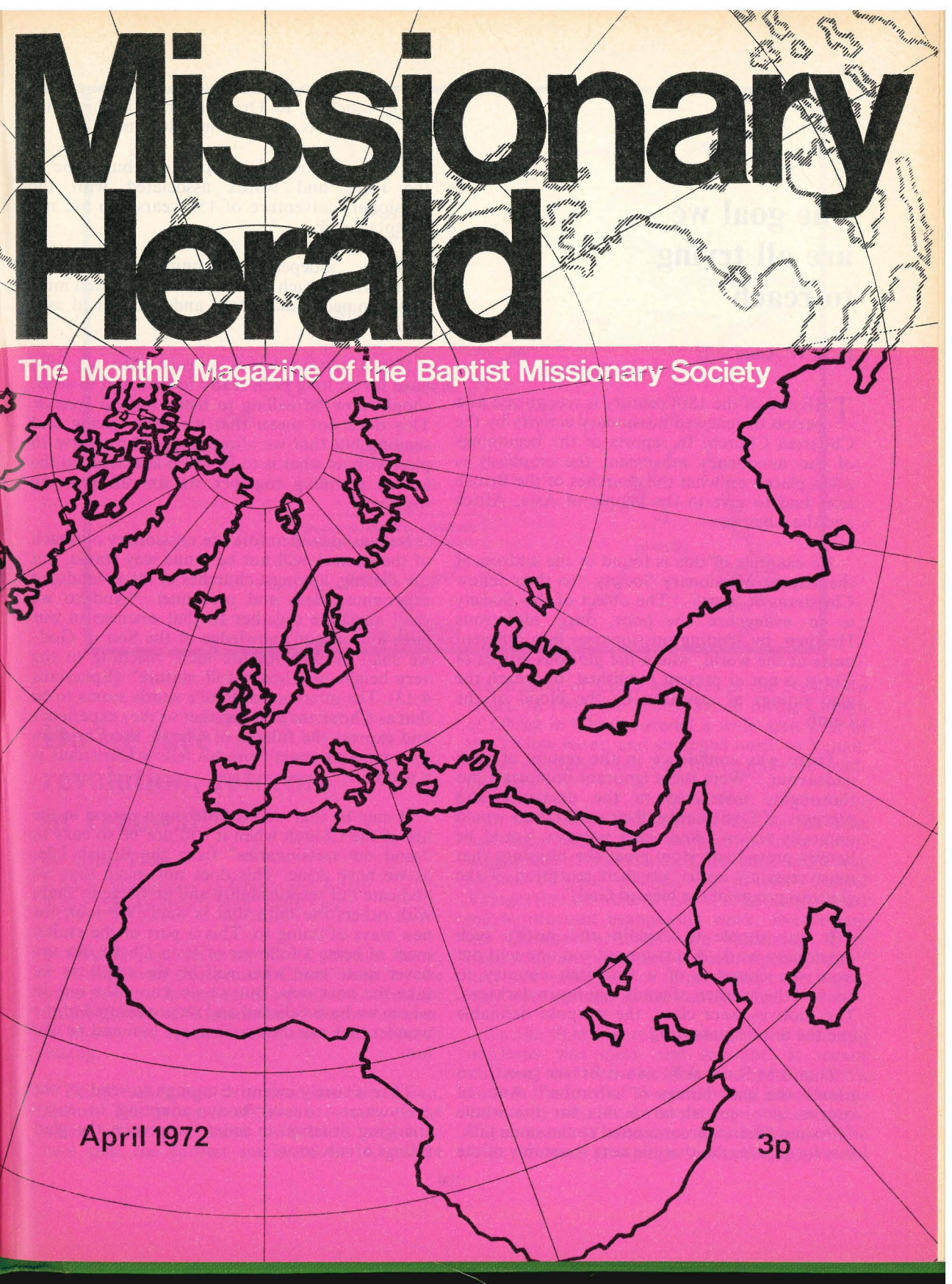


April 1972

3p

The goal we are all trying to reach

by B. W. Amey

THE end of the 18th century is recognized as a period of renewed missionary activity by the Christian Church. In reports of the beginnings of the missionary movement the emphasis is often placed on what the churches of the British Isles had to give to the people of Asia, Africa and the Americas.

An example of this is found in the address of the Baptist Missionary Society "to their fellow Christians at large". "The object of this Society is to evangelize the poor, dark, idolatrous Heathen, by sending missionaries into different parts of the world, where the glorious gospel of Christ is not at present published, to preach the glad tidings of salvation by the blood of the Lamb."

There was confidence in the results of such endeavour, "Were these ignorant immortals but thoroughly instructed in the doctrines and precepts of Christianity, their civilization would naturally follow. And what miseries would be hereby prevented! How great the blessings that must certainly ensue, on their reception of the glorious gospel of the blessed God!"

It was simple to explain and justify such missionary work. A missionary was one sent out from the churches of a Christian country to convert the heathen of lands that lay in darkness. The motives were clear, the purpose definable and the results reassuring.

The B.M.S. is still aware of the need "to preach the glad tidings of salvation". And, of course, it is not alone in this for the whole Christian Church is committed to the same task. It is for this reason that the next Assembly of the Commission on World Mission and Evangelism, about which R. K. Orchard writes in this issue, has taken as its main theme "Salvation".

The motive remains unchanged but some of the ideas and words associated with the missionary adventure of 150 years ago are not acceptable now.

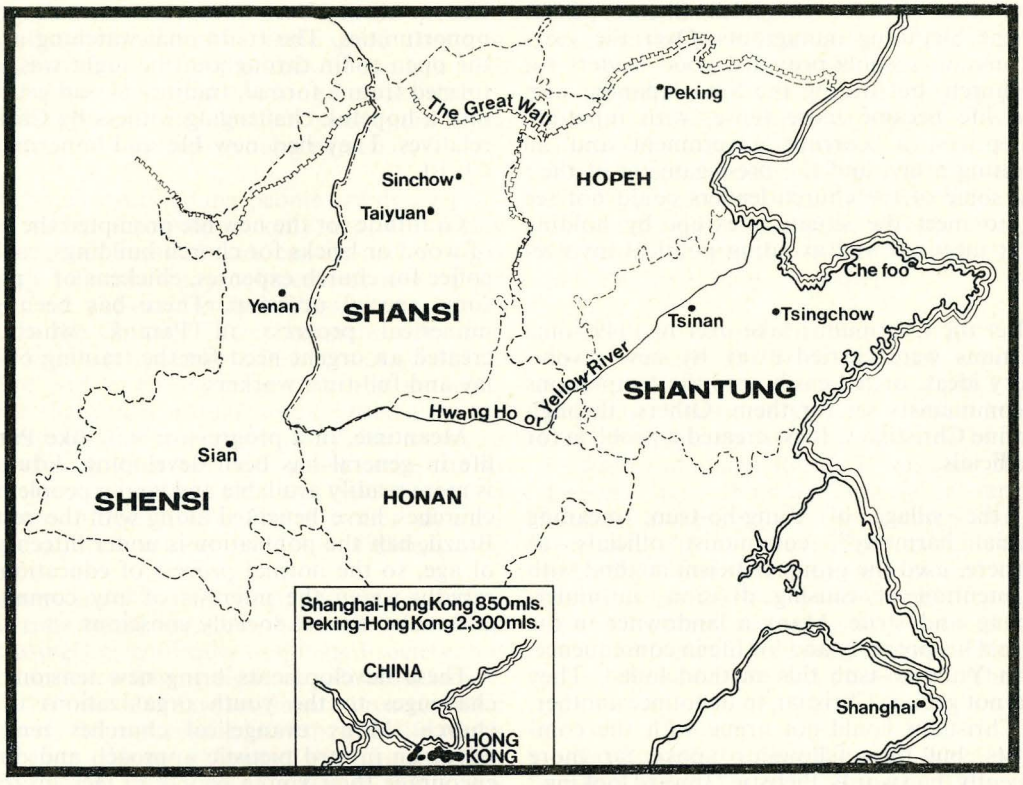
Newly independent countries must be recognized as such and the national church must be welcomed as a partner and not treated as a child.

If true partnership is to exist then we, who have for so long been ready to give and to send, should now be willing to listen and to receive. This does not mean that we cease giving and sending but that we allow those who receive to plan with us what is to be given and sent. In the act of planning together we are all growing together.

Increasingly therefore the missionary outreach of the Church will not be a one way traffic, but the sharing, amongst churches of many lands, of experience, ideas and personnel: "And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature men, reaching to the very height of Christ's full stature" (Ephesians 4:13). The inference of Paul's words seems to be that as Christians join together so they experience and express the fulness of Christ; the Christian who remains apart from his fellow Christians is a dwarf.

It may be that we are entering a period in the life of the Church when it will not be so easy to "send out missionaries" from the British Isles as we have done. This does not mean that we abdicate our responsibility and privilege to share with others the faith that is ours. We look for new ways of doing so. This is part of the excitement of being a follower of Jesus Christ. We are never quite sure what will be the result as we take the next step. But we do know the one in whom we have believed and we are assured of the wonder that one day we shall see him and be like him.

That is surely incentive enough to send us out everywhere, to everybody, adapting to every changing situation in order "to preach the glad tidings of salvation".



Do we face revolution, reform or renewal?

by Arthur Elder
B.M.S. Missionary in China and Brazil
Tutor, St. Andrew's Hall, Selly Oak

I HAVE just received R. C. Bush's book, "Religion in Communist China", and, by the same post, an invitation to attend a Conference on the growth of Communism in Latin America. Is history to repeat itself? One finds oneself asking.

Thirty years ago I arrived in San Yuan, Shensi. The province of Shensi is one of the oldest areas of Chinese civilization, and it is here that the earliest traces of the Christian penetration of China survive, in the Nestorian tablet. In 1942, the Shensi Synod of the Church of Christ in China covered a wide area west of the Yellow River, and stretched north to Yenan, where comrade Mao had his communist headquarters.

In 1890, after a disastrous famine, the area had been settled with immigrants from Shantung, many of whom were Christians, and it was to one of their villages, Fu-yin-tsun (Gospel Village) that we went to live. Will Bell introduced me to itinerant evangelistic work. Everywhere the Chinese Christians were welcoming. They liked long sermons, and argued, rightly, that if they had walked ten or fifteen miles to get there, they were entitled to substantial fare.

To the Shensi rural community the teaching of Jesus was clear and relevant. It meant throwing out the old idols and putting one's faith in the Lord of Heaven. Moral issues had to do mainly with local and personal relationships. These were not always simple, because of the large family groupings and the provincial

resentments between the local Shensi people and the Shantung immigrants. Over the years our mission schools provided good leaders for the church, but during the Sino-Japanese war, when life became more tense, with inflation, high prices, a corrupt government and an exploiting army, and the press-ganging of their sons, some of the church leaders could not see how to meet the situation except by holding prayer meetings and avoiding political involvement.

After the Communist take-over in 1949 some Christians were carried away by new revolutionary ideas, or fell easily into the temptations the communists set for them. Others, through their fine Christian witness created a problem for the officials.

In the village of Yung-ho-tsun, meaning "Eternal harmony", communist officials, as elsewhere, used the group-criticism method with the intention of causing division, misunderstanding and strife. Many a landowner in the area lost his property and his life in consequence. But in Yung-ho-tsun this method failed. They could not get one Christian to denounce another. The Christians could not argue with the communists, but their fellowship spoke far more eloquently than words. Pietistic? Inward looking? Unable to meet the challenge of the new politics? What do such judgments mean in face of such a clear Christian stand as these villagers made?

In Brazil we met a different situation—not a civilization that went back to the twelfth century B.C., but a new country, and the most rapidly developing state in that country. In north Paraná we were among a migrant people who came from east and north-east Brazil. We saw forest areas transformed into coffee plantations and later into farms for mixed crops and cattle-raising.

Some of the new farmers were Christians and it was in response to their appeal that we went there to help them with their witness as individuals and as a group. Some of the settlers came from keen evangelistic churches; others, who had not been very keen, became so when they saw their opportunity to win others.

House-meetings were the regular means of witness, and birthdays and thanksgiving parties were opportunities to witness to the hope that was in them. Even funerals were evangelistic opportunities. The traditional watching around the open coffin throughout the night was transformed from a formal, traditional, sad gathering into a hopeful, challenging witness by Christian relatives. They had new life and hope in Jesus Christ.

Gratitude for the new life prompted the giving of wood or bricks for church buildings, sacks of coffee for church expenses, chickens or a pig for some special occasion. There has been great numerical progress in Paraná, which has created an urgent need for the training of both lay and full-time workers.

Meantime, in a progressive state like Paraná, life in general has been developing. Education is more readily available and young people in the churches have benefited along with the rest. In Brazil, half the population is under fifteen years of age, so the normal process of education can rapidly widen the interests of any community and make it more socially conscious.

These developments bring new tensions and challenges to the youth organizations of the church. Many evangelical churches tend towards an inward pietistic approach and do not encourage their young people to face up to the problems of living as Christians in a community. What will the young people do? Find the way of Christ through the problems that challenge them or leave the church in search of something that seems more relevant to the modern situation? The way is not easy, especially in a country where a military dictatorship does not encourage freedom of action or thought in political matters.

Over the last two years I have had the opportunity to visit churches in this country. Comparisons are unavoidable, yet they can be misleading. There are superficial differences. The average age of church members in Britain is far higher than in Brazil. Most churches meet in a permanent building where it has been possible to cultivate an attitude of quiet and reverence. The resultant impression can be of staid respectability, but this is far from being the case.

As for the young people, given a warm Sunday in Britain and a cool Sunday in a city church in Parana, the young people look not so very different. Skins are a shade darker in Brazil, but where hair-texture permits, hair styles are similar

and casual clothes the mode. Fashions seem to circle the earth with remarkable speed. East and west, beneath the long strands of straight hair and the eye-shadowing, the long woollen scarves or the poncho, the leather jacket and tight trousers, lives the same young person.

In Brazil many young people are doing part-time work. Schooling is only for half a day anyway, and most courses can be had at night school. Life is already competitive: jobs in the towns are not easy to find. Popular magazines and, in the capital, T.V. programmes offer pop idols for their adulation. Teachers at school or college are often indifferent to the students' intellectual and spiritual needs. Often they are aggressively agnostic or politically subversive. In their church (if it has been in existence for so many years) they will hear the type of sermon that was offered twenty years earlier to their parents, although their world is so different.

Many churches in Britain, too, are having a hard time trying to show their relevance in an increasingly scientifically dominated society, but there are encouraging signs of a disillusionment with the false standards affluence creates and a genuinely honest seeking after the true life which Jesus gives. When challenged with the situation in the world, they obviously feel that this new life involves combating the traditional idea that one nation has a right to live in luxury while two-thirds of the world starves. A Brazilian does not need to look across the world to be challenged by the situation of starving people. He can see them in his own cities, and when he can take his mind off his own private struggle with inflation, he does ask "why?" If his country is developing as the political leaders say it is, and industrial wealth increasing, why do things not get better but steadily worse. Why do the rich get richer and the poor poorer?

The other day in the House of Lords there was a debate on Britain's links with Latin America. Reference was made to (and I quote) "the enormous potential and wealth that lay in Latin America ready to be exploited by people of vision and imagination". It was clear that the speakers were thinking entirely in terms of financial gains for their own country and their own industries. Surely Latin America is much more than a continent to be exploited for our national gain. It is two hundred and fifty million men and women struggling to find a meaningful life. Whether that meaning is found will depend on the decisions you and I and other Christians make.

Revolution? Perhaps. Reform? We hope there will be, and much more. Renewal? Yes, Lord, beginning in me!

A house meeting at a farm in Paraná, Brazil. (Photo: A. C. Elder)

There is variety in God's mission

by Rodney Firmin

formerly B.M.S. Missionary in Trinidad
Minister in Kidderminster

There's a wideness in God's mercy, like the wideness of the sea
For the love of God is broader than the measures of man's mind.

THOSE who are privileged to travel from one place to another, either in missionary service or deputation, have much cause to thank God for new insights into the wideness of His mercy and His love.

Trinidad is now for us eighteen months away but still there are aspects of life to which we have to become reaccustomed. Life in England differs so much from life in Trinidad that one might almost suggest re-orientation courses for returning missionaries.

Of course, there are basic similarities between people and countries the world over. One city is much like another until one has time to get beneath the veneer. Church life in the cities also has similarities. But what are the differences between the church in rural Trinidad and here in England? There are the obvious physical differences; for no minister in England is likely to lead services in a church whose walls are of packed mud and where one wall just is not there because of torrential rain. Temporary church buildings here are likely to be quite palatial compared with a shed barely six feet high made of galvanized iron sheets. Just as here old buildings are being replaced or renovated, so it is overseas. In Trinidad this usually means a one-roomed building of wood or brick, possibly with a vestry, built by the members themselves.

Yet the one thing that has impressed me more than these obvious physical differences are the different attitudes to life and to worship.

Attitude to possessions and time

As missionaries visit the churches the one comment so many of them make is about people's attitude to material things. Since being in England it seems to have been one round of industrial disputes, as men seek a rise which is far more than people in other parts of the world have to live on. The gauge of success is how much do you own. I remember a young man, his wife and two children living on £10 a month. If they sought to live at the same standard as many in this country the cost of living would be higher. Out of this amount he has to pay rent, electricity, etc. Some time ago he had to move out of his house because it had become unsafe, then he had to go into hospital for an operation. On coming out he found himself without a job and without any kind of National Assistance. Yet as he writes there is no hint of bitterness or despair, only an asking of God's help within the situation. This case could be repeated over and over again.

Following on this comes our attitude to time; the time we are willing to give to God in worship, prayer, and study and to our fellow men in service. Preaching at a church recently I was told, "It's communion this morning, but we still want to be out within the hour." I compare this with the services when people wondered what had happened if the service only lasted an hour.

Worship and Prayer

As people's attitudes differ in relation to life, so they differ in their approach to worship. Freedom is a keynote of West Indian worship, people are willing to share in the act of worship by leading the congregation in prayer. The period before worship is taken up with hymn-singing and in the churches I served there was no musical instrument so someone had to raise the hymn. Perhaps it was not always musically correct but it was an expression of the people's feelings and faith.

This freedom of worship was also noticed by the different places in which we sought to worship God. The communion service at the end of an open air baptismal service, held under a home with the chickens wandering about and dogs barking. In that galvanized shed, mentioned earlier, where the preacher's head almost touched the roof. In these places we felt so close to God. God was real. For as the people come to God in worship, so they come to him in prayer. Prayer is talking to God, a God who understands. Silent prayer has its place, but I feel that we ought in some way to express our prayer in words as we meet with others.

Home and Church

More and more of the churches in this country are seeking to forge a closer link between church and home. Perhaps for too long there has been a barrier between these two parts of the Christian life. But even with this change we still do not have this close link that is found in the West Indies. On many different occasions and for many different reasons one is invited to lead house prayers. It could be for a family who had moved to a new house, or for someone who had just returned from hospital. To these meetings all neighbours and friends were invited, and in this situation one had a wonderful opportunity to preach the gospel to many who never attended church services.

So as one has sought to serve in Trinidad and now serves in England one sees these basic differences. Yet one knows that the message that God has is one message, and that God in this different situation seeks to use his people.

There is still room for the gospel

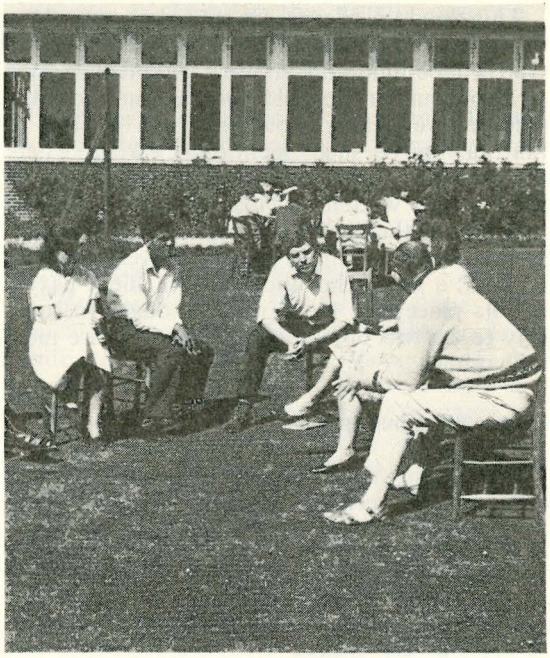
Joao Matwawana reports on his work as Pastor of the church and chaplain to the hospital at Kimpese, Zaire.

AS pastor in such a community I work usually with smaller, more intimate groups. I deal more directly with the family situation than perhaps is possible in the urban church life in Kinshasa or Matadi. In the swift-moving, changing life of Zaire, I believe that there is still room for the Gospel. I consider that preaching is one of the most important aspects of my work. But one of the problems I face is that of the different levels of the members of the church here. The Gospel must be interpreted in terms that are relevant to the people and I do not find it easy to adapt my words to meet the demands of my hearers, patients, students and staff, villagers, hospital visitors from different parts of Zaire, and from different countries. This is a problem for which I ask your prayers.

As part of our evangelistic drive we hold Bible studies for laymen who then go out to people who never come to church. Members of the Monday evening study group felt called to witness to their brothers in the local prison and have been able to visit there recently. Part of our church budget is used to contribute to the salary of the youth leader at our youth centre in Kimpese. We are in great need of a pastor to work alongside the youth leader. There are vast opportunities in the quickly growing commercial centre where temptations in the path of young people are many. Another aspect of our evangelistic outreach is that of giving practical help to those in need, thus demonstrating the love of God by actions as well as by words. The church now contributes in buying food, for example, for an old man, ill and alone in the world except for a young orphan boy who helps when he comes home from school. Tricycles were bought for two handicapped patients. At Kivuvu, where church members—patients and workmen—have no money to give, they have worked to grow peanuts to give to those less fortunate than themselves. They also have a project to send help to our brothers in Bangladesh.

To conclude I must say that my work as pastor and chaplain cannot succeed unless there is a good relationship between the patients, the staff and myself. In many ways I understand now that the chaplain and the nurse have many links in their work, and thinking about this has made me realize just how important it is for us to co-operate and work together in this the greatest of all callings—the care of the whole person.

Group sessions at Summer School.



Let us have Schools for everyone

by Geoffrey Marshall
Y.P. Secretary, B.M.S.

I AM constantly being questioned about B.M.S. Summer Schools and many want to know what we do at them. Well, I will answer that question now. Summer Schools are organized by the B.M.S. as a means of education and propaganda about its work, so some time is given on most days for missionaries attending the Summer Schools to talk about their jobs and the people with whom they live and work. Often they do this as informally as possible.

Other members of staff introduce subjects that are concerned with, and are basic to, Christian missionary work and these are taken up to be discussed and worked on in project groups. Time is also given every day for prayer and Bible study together and privately. Arising out of this there is always an opportunity for schoolers to talk with each other and members of staff about the Christian life and the implications of following and serving the Lord Jesus Christ.

But Summer School is a holiday and there is plenty of time for leisure: games, swimming, and enjoyment of all kinds. Most of our centres are quite well equipped for all the usual sports and are also in areas where there are plenty of opportunities for interesting excursions. This is particularly true, for example, of our centres in the West Country at Newton Abbot and Tavistock, and in Scotland at Alloa.

There is at least one whole day outing each week and the possibility of other shorter excursions (especially as a number of schoolers now bring their own cars). These are the main elements of B.M.S. Summer School but the mixture can be different according to each situation and how the programme develops.

Perhaps I should add for the sake of those who would like to take a family to Bexhill that a Group Leader does take charge of the small children and babies during the morning study time to allow parents to have the opportunity and benefit of the sessions. Whilst mentioning Bexhill I think it is worth adding that this does still prove to be our most popular and, in some ways, attractive centre.

At the moment our Summer School Programme is geared for the younger generation. It is agreed that young people in our churches and outside too need to know what the Christian missionary societies are doing in Christ's name in the whole world today.

But it is quite obvious that other age groups

in our churches also need to know. Age does not necessarily mean that there is knowledge and understanding. In some cases there is an appalling ignorance of facts and a very naïve approach to the nature and meaning of Christian missionary work. I would suggest that we need Summer Schools or short training courses for all age groups and all kinds of people represented in the life of our churches. However, immediately I would hasten to make clear that I am not advocating Summer School in terms of a holiday as we have come to think of it: rather short, intensive study periods when all kinds of people could learn about the B.M.S. and its work and also equip themselves more adequately for their own missionary task in Britain or overseas.

Ministers, doctors, nurses, teachers, all have important roles in the life of the Church overseas. With those who have had experience and others who have insight and understanding there should be the opportunity to look in depth at the work for such professions overseas today. And in case you fear that it is only ministers, doctors, nurses, teachers who can be missionaries overseas, let me add that a great variety of skills and professions can be employed within the missionary movement and these should also be taken into consideration for such training courses.

It might not be necessary to sectionalize interests too much. The interaction of ideas from different professional backgrounds could be helpful for all concerned. I have stressed that such training courses or Summer Schools should not be viewed as holidays. However, there might be those who would welcome a week of intensive, rewarding study followed by a week of complete holiday; this holiday could be quite optional. As with the present Summer School programme, centres could be used in attractive parts of the country and local missionary auxiliaries might be able to give help with the finding of the same and some of the local arrangements.

What I am really trying to say is that I think that the B.M.S. has established a wonderful tradition and opportunity through its Summer School programme. Throughout the years it has proved to be an effective instrument for education and propaganda among young people with the result that many have a continuing interest in the work of the Society and others are serving overseas as missionaries. My concern is that this good instrument should be used more widely among the people of our churches.

It may be blustery but the fellowship is good.

Taking the first steps into a United Church

by Geoffrey Grose
B.M.S. Missionary in India

ENTRY into "Church Union" has been an interesting experience. During the long years of preparatory talks I had many misgivings. Some of my colleagues from non-Baptist stock spoke and wrote so enthusiastically about Union that it almost seemed synonymous with "The Kingdom of Heaven". I could think of just as many arguments against Union as they could put up for it, and most of my points remain valid today.

The fact that I minister in a Free Church gave me other things to consider in addition to personal conviction about Believers' Baptism. Working for some nine years in a local church where only two per cent are Baptist, but where there is a keen group of people working for the right things leads one to experience something of the rich and true fellowship that exists in a truly "Union" situation.

Of the finest and most dedicated Indian people I have known, one would count himself Anglican, another belongs to the Syrian Orthodox Church, and yet a third to the Reformed Church of St. Thomas. It is only as you live with people that you can expect to come to an informed understanding of them. Such experience in New Delhi has helped me to feel that if the Indian people I serve, having viewed this matter responsibly, felt they should be within the Church of North India, then I as one of their pastors should not obstruct that decision.

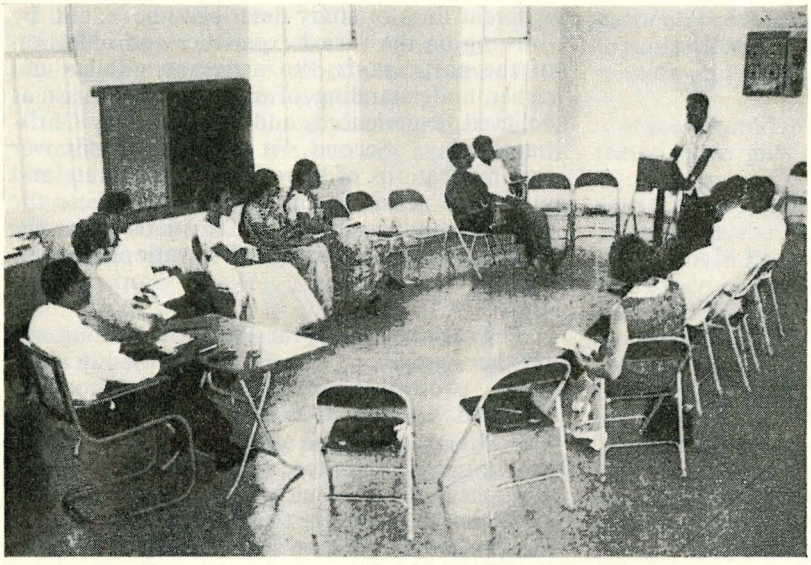
Another factor which greatly influenced me in standing in with the Free Churches merger within the Church of North India was the consideration "If not, then what?". In other words, "Where would future church leaders come from?" "Would live churches degenerate into small autonomous, inward looking, autocratic groups?" In seeking an answer to such questions one cannot foresee the future, one cannot foretell all eventualities, but one can and should make use of past indications, prayerful supplication and commonsense. It seemed to me that despite "the future all unknown" the likelihood of greater stability and true Christian witness lay within the framework of a united Church.

So it was, almost a year and a half ago, with much trepidation but also with a sense of doing the right thing, I saw the Free Churches become part of the Church of North India and my own ministry merged with that of ordained men from other denominations. The first thing that happened was I was embraced by a minister from one of the other uniting bodies and also received a Certificate to say I was "in". Almost at the same time came a letter from the Secretary of the Baptist Union of North India, noting my entry into the Union and requesting my resignation from the Baptist Union Committee on which I was serving. Apart from this nothing startling happened.

Not so different !

One rather unusual happening may be mentioned. As a minister from the Baptist tradition I was asked to take part in the enthronement of the first C.N.I. Bishop in Delhi; my Bishop! With me was a layman who is in the Indian Navy and another who works in All India Radio. We, along with other ministers (Presbyters we call them now) took part in the simple but sincere ceremony, enthroning a man whom I had earlier met near a supermarket as he carried a shopping basket to do his domestic chores. I began to feel quite "at home".

Since C.N.I. came into being there have been fraternal meetings to help the clergy get to know each other; there have been one or two combined services and interchanges of pulpit. There have also been a number of hastily devised forms with the queerest questions issued at the last moment from the Diocesan Office in a frenzied search for all sorts of seemingly



An after lunch meeting of the Evangelical Union of Students in the Green Park Church, New Delhi.
(Photo: G. H. Grose)

meaningless data: very little different from the traditional Baptist way of doing things!

During the year, however, one or two things have happened which are worth reporting. Let the first be the matter of the Constitution. Constitutions are rare fun and give ample scope for hypothetical eventualities. Spend a week on discussing a constitution and you feel so mentally tattered that you feel you have really done something. Yet, time and energy consuming though they be, constitutions are as essential to an organized Church structure as deeds are to a houseowner.

Few of the uniting churches seemed satisfied with the draft constitution that we were asked to accept, so there had to be session after session to try to understand it, interpret it according to the jargon of the existing Churches and suggest amendments where necessary. One of my responsibilities was to join in these sessions to provide a Baptist point of view.

What I now have to report is not the excellence of the re-hashed "Constitution" for much is still left to be desired, but rather the courtesy and consideration I experienced as I had to explain (as best I could) the Free Church angle. Again and again the will to understand and accommodate has been shown. It has really been interesting and encouraging, and the work is still going on.

Another aspect with which I have been intimately concerned is "extension". Delhi is extending rapidly, and we in the Green Park Free Church have cause to be most thankful that years ago folk were far-sighted enough to purchase land and plan development. Now we are in a position where we have need to plan for others, but we are doing it together. Just how far we shall be able to achieve practical results depends on many things.

The Delhi Development Authority, a secular non-Christian organization, has to be convinced that land should be released for such purposes. Church members have to be convinced of the need to give generously and regularly and to ensure that such a site is put to the best use and not restricted only to three hours of worship per week. To be associated in such exploratory planning with those who were Anglicans, Presbyterians, or linked with other churches is exhilarating.

From the land of my birth come reports of Baptists who cannot agree with Baptists, and Baptists who cannot agree with Methodists, and evangelicals who cannot agree with evangelicals, and I cannot criticize because I do not know all their local difficulties, but I do thank God that I have been able to work for some years in a situation where not only Baptists but others too have to "face outwards" and, as best they can, get on with the job TOGETHER.

Salvation TODAY

by Ronald K. Orchard

General Secretary of the Conference
of British Missionary Societies

—not a "with-it" title! But that's not the point. The word *salvation* either denotes a reality of life and death importance to men (a conviction clearly present in the Bible); or it is a meaningless noise. We had better be sure which we believe it to be. If it is the latter, let us stop fussing about something called the Christian mission. If it is the former, then for life's sake let us not repeat the word like an incantation, but discover how it is experienced *today*.

The forthcoming international meeting of the Commission on World Mission and Evangelism will be confronted with this issue. It will be held at Bangkok at the end of this year (29th December 1972–8th January 1973). In 1968 the C.W.M.E. circulated a paper on the theme which was discussed by groups in all six continents. Since 1969 a staff member has been collecting from all parts of the world very varied "testimonies" illustrating how "salvation" is being searched for and experienced by men today. As the third stage in this study process theologians and others from a variety of different traditions and cultures are being asked to comment on this collection of testimonies in a series of essays, and in the early part of 1972 a small consultation of Biblical scholars will study the views of salvation held by different Biblical writers. The testimonies, the essays and the Biblical studies will be sent to those attending the C.W.M.E. meeting. After the meeting they may be revised for publication.

The first and longer part of the meeting at Bangkok will be a conference devoted to this theme. Its two main aims have been described thus: First, by bringing together the three different lines of study described above, and by drawing on the varied experience and reflection of the participants, "to arrive at a fuller and richer understanding of salvation in Christ as believed, experienced, and celebrated by Christians today." Second, "it will seek to discover the implications of salvation for corporate and individual action in three key areas where the attitudes and decisions of Christians affect the way in which the message of salvation is understood".

The second part of the Bangkok meeting will be the Assembly of the C.W.M.E.—126 delegates, two-thirds appointed by the councils affiliated to the C.W.M.E. (of which the C.B.M.S. is one) and one-third nominated by the Central Committee of the World Council of Churches. The Assembly is responsible for reviewing the work of the C.W.M.E., including its sponsored agencies, the Theological Education Fund, the Christian Literature Development Agency and the Christian Medical Commission, and determining its programme for the next period, including the staff and budget needed. On this occasion the Assembly will have the important responsibility of examining its constitution in the light of the recent changes in the structure of the W.C.C. The C.W.M.E. is now part of a "programme unit on faith and witness". What effect, if any, should this have on its constitutional relations with the national councils which constitute it, and with other parts of the W.C.C.?

This combination of two tasks in one meeting seems to call for a kind of mental acrobatics, to switch from the first agenda on "Salvation Today", concerned with the deep realities of the faith of Christians, to the second on what the C.W.M.E. is, concerned with programmes and constitutional questions. But anyone who puts his trust in Jesus Christ the incarnate Son of God is thereby required to hold these two together. The most vital convictions of faith demand expression in action; and action, like it or not, requires organization and structures.

By the same token, organizations and structures rightly claim time and thought only with the purpose of making them not only better instruments, but so far as may be, embodiments of the deep insights of faith. To consider "the constitution" apart from "salvation today" is to make our organizations idols (which for some of

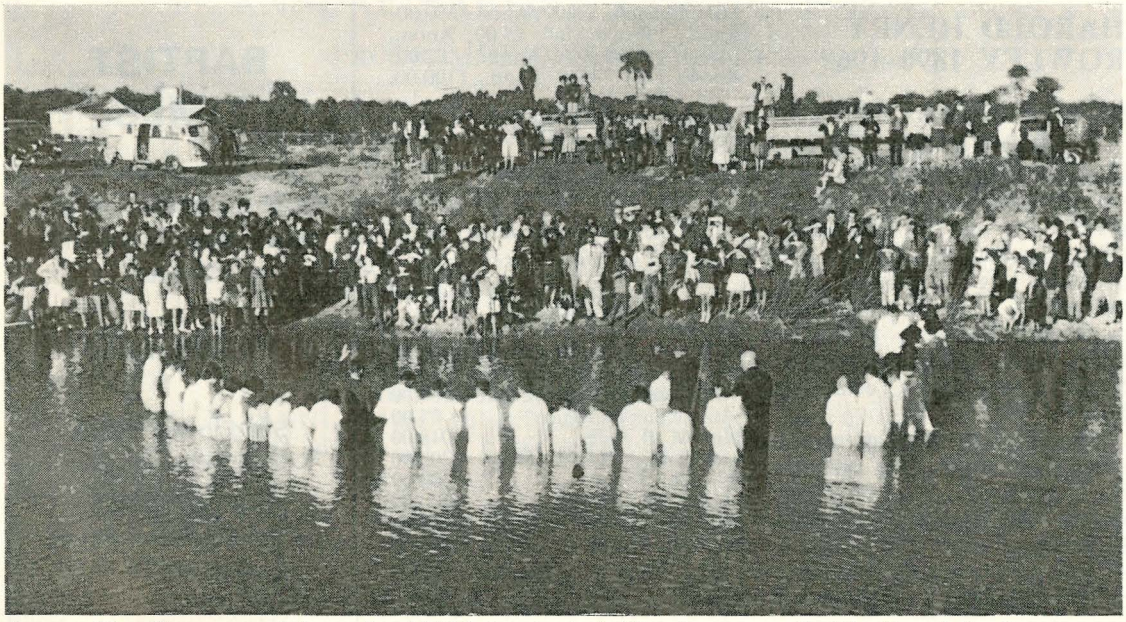
us some of them are); to consider "salvation today" apart from the responsibility of embodying it in our corporate institutions is to make it an incantation (which some of us do). It is significant that those planning the agenda for the first part of the meeting are trying to design it in such a way that it "will help the Conference *celebrate* in common the fulness and diversity of salvation." Whether, if that happens, it will carry over into the "business sessions" remains to be seen. It is a bold aim for a meeting embracing so wide a diversity of Christian traditions and cultural backgrounds; it is a right aim if the C.W.M.E. is to continue to be an instrument of God's mission.

The C.B.M.S. has appointed its eight delegates.* Between them they represent the C.B.M.S. as a whole and also the main concerns which occupy it and its member bodies at present. These include the relation between the selfhood of the local church and its sharing in universal mission, and the future role of Western missionary agencies, together with those more particular concerns related to Asia, Africa, home organization, Christian laymen in mission, and mission and development.

It is easy, and in the midst of today's pressures tempting, to give these eight a polite nod and think to oneself, "Bless them! Let them get on with it!" But wouldn't that imply an attitude of arrogant insularity? Wouldn't it be saying, "We Christians in Britain have no need of the thought and experience of Christians in other countries and cultures; we are quite capable of handling our responsibilities by ourselves"? However you understand "salvation", it is surely obvious that we cannot experience its reality in isolation. Bricktown-under-the-smoke may *feel* a long way from Bangkok-under-the-sun; both are involved in what happens in Bangladesh; all three have an equally desperate need to know what it means to say *today*, "I have been crucified with Christ: the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved me and sacrificed himself for me". (Gal. 2:20—New English Bible)

Does the meeting at Bangkok rightly claim your thought and your prayers in its preparation, and your serious attention to its outcome?

*The Rev. B. W. Amey of the B.M.S., currently Chairman of the Home Council of the Conference of British Missionary Societies, has been appointed as one of the eight delegates.



A group of Brazilians express their new-found faith by baptism in the River Iguaçu, near Curitiba, Paraná, Brazil.
(Photo: A. C. Elder)

Background to Prayer

The main purpose of our Prayer Guide, on which this regular Background to Prayer column is based, is to link in prayer the Baptist churches of the British Isles with the missionaries sent by them, at the call of God, to work overseas.

But we cannot think of these missionaries in isolation from the national churches with which they work or the conditions of the country in which they live.

Bangladesh is a new nation. It faces a tremendous task of rebuilding and life will be a hard struggle for most of its people. This is an area with which the B.M.S. has been linked since the end of the eighteenth century.

Some of the missionaries who lived through the months of unrest and war are returning home for furlough. Others have returned, and these include the Rev. A. G. Lewis, Rev. J. K. Skirrow, Miss Ena Wyatt, and Mrs. Whitty and Mrs. Sorrill with their children.

From Jamaica also there comes news of social and economic problems that form the background to the ministry of the church.

The Rev. H. O. Russell is studying in Oxford and will be preaching the Missionary Sermon on 26 April, during Assembly Week. We remember the London Assembly in our prayers and seek that through the B.M.S. gatherings the challenge and opportunity of missionary service will be accepted.

HAROLD HENRY ROWLEY 1890–1969

by G. W. Anderson O.U.P., 25p

Dr. H. H. Rowley was well known among Baptists. He seemed to have endless time to give in serving the denomination in a variety of ways and probably few realized the volume of work he undertook as author, scholar, professor and Joint Secretary of the Society for Old Testament Study.

The measure of his greatness is revealed in this brief memoir by Professor G. W. Anderson, which was prepared for The Proceedings of the British Academy. Obviously a labour of love it makes H. H. Rowley live again.

B. W. Amey

Missionary Record

Arrival

28 January. Miss C. Preston from Chandraghona, Bangladesh.

Departures

16 January. Mr. and Mrs. A. J. Casebow and family for Diptipur, India.
20 January. Miss M. D. Webber for Bolobo, Republic of Zaire.
26 January. Rev. A. G. Lewis for Calcutta, India, en route for Bangladesh.
2 February. Rev. J. K. Skirrow for Calcutta, India, en route for Bangladesh.
9 February. Miss E. I. Wyatt for Calcutta, India, en route for Bangladesh.

Acknowledgements

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ANNUAL BAPTIST ASSEMBLY 1972

PROGRAMME OF B.M.S. MEETINGS

Saturday, 22 April

7 p.m. UNITED YOUNG PEOPLE'S RALLY, Friends' Meeting House. "Sounds Interesting". Admission by special ticket only (Price 40p). Apply to Rev. Bill Simmons, Baptist Church House, 4 Southampton Row, London, WC1B 4AB.

Monday, 24 April

11 a.m. INTRODUCTORY PRAYER MEETING, Bloomsbury Central Chapel. Conducted by Rev. K. C. Claxton.

Tuesday, 25 April

1.30 p.m. WOMEN'S ANNUAL MEETING, Westminster Chapel. Luncheon at 12.15 p.m. in the Junior Hall, Westminster Chapel.
2.45 p.m. ANNUAL MEMBERS' MEETING, Westminster Chapel.
4.45 p.m. MEDICAL TEA AND MEETING, Westminster Chapel.

Wednesday, 26 April

11.15 a.m. ANNUAL MISSIONARY SERVICE, Westminster Chapel. Preacher: Rev. H. O. Russell, M.A., B.D.
4.30 p.m. Meeting of elected members of the Committee, Westminster Chapel.
6.30 p.m. ANNUAL PUBLIC MEETING, Westminster Chapel. Valediction of Missionaries for Overseas.

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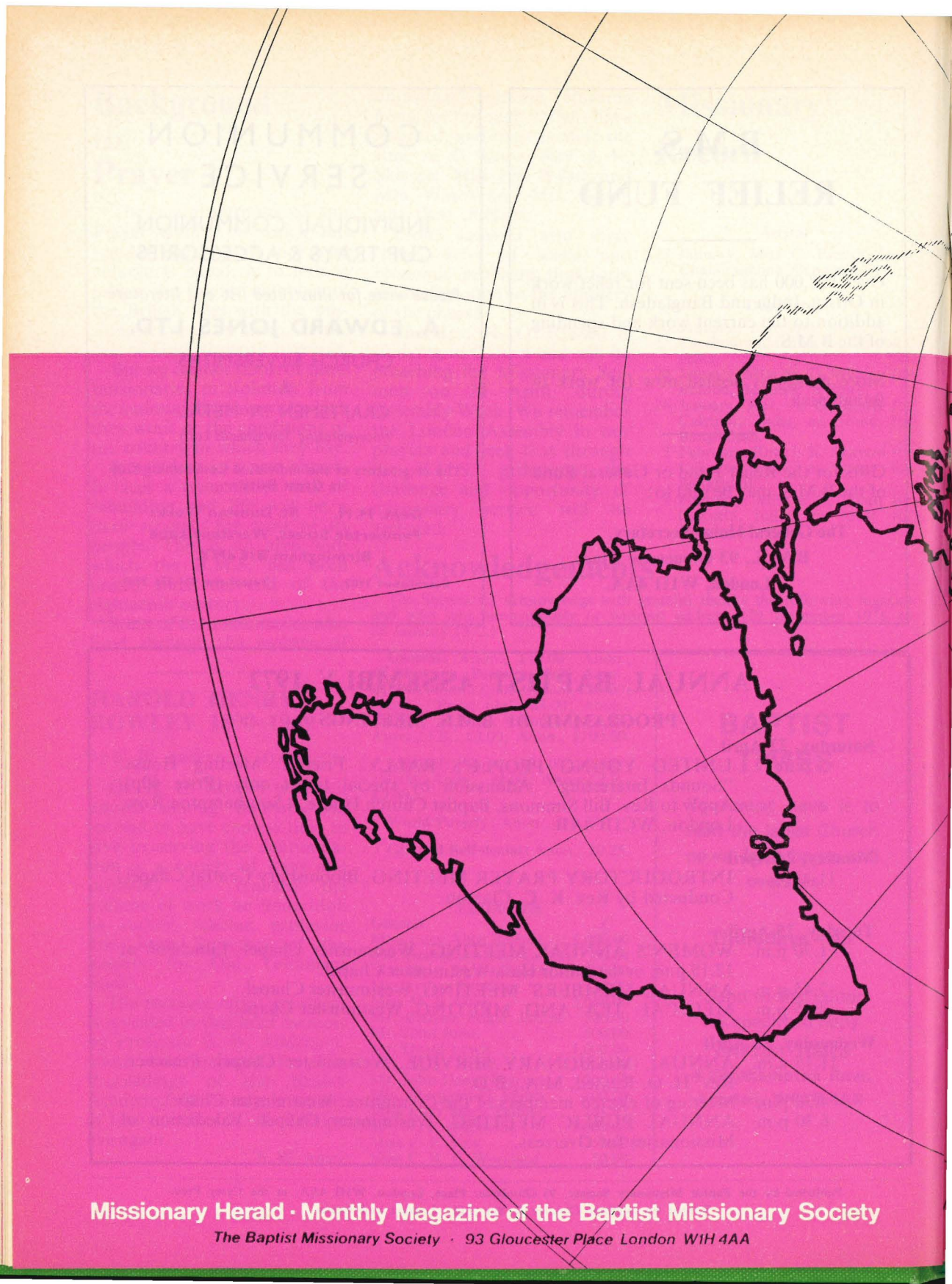

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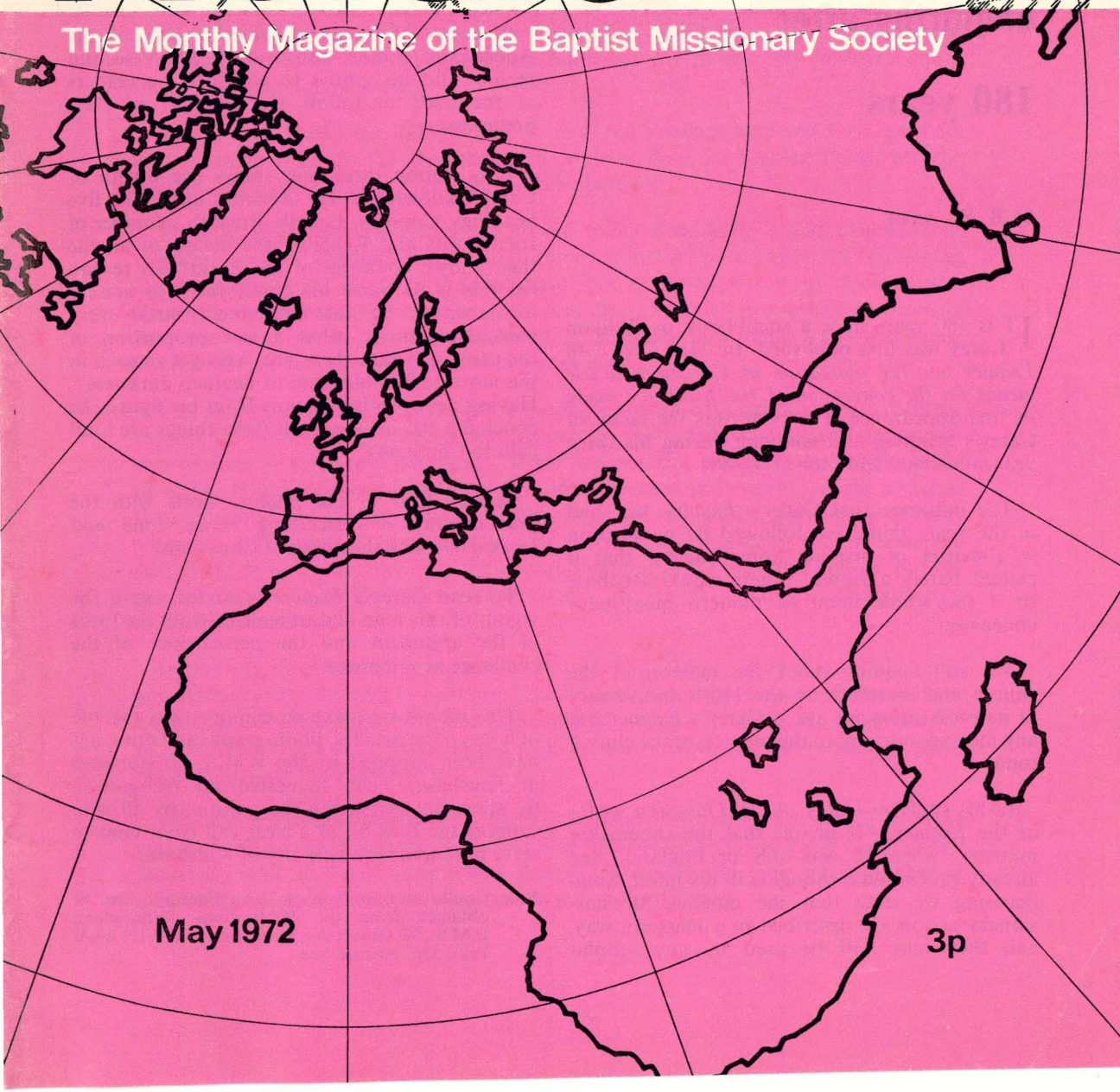


May 1972

3p

We are still enquiring after 180 years

by B. W. Amey

IT is 180 years since a small book by William Carey was first published. In May 1792 "*An Enquiry into the obligation of Christians to use means for the conversion of the heathen*" made its first appearance. The book was the result of Carey's thinking and studying during his three year ministry at Moulton (1786-89).

The influence that Carey's *Enquiry* has had in the years that have followed its publication is a matter of dispute. Some suggest that it caused barely a ripple; others would attribute to it the whole flood of modern missionary endeavour.

We still enquire about the mission of the church and therefore on the 180th anniversary of its publication we ask if Carey's *Enquiry* has any message relevant to the mission of the church today.

In his study of Carey, A. H. Oussoren writes of the *Enquiry*, "It proves that the shoemaker minister, when he was still in England, had already professional thoughts in his mind. Summarising we state that the motives for missionary action are described in a masterly way, and they may still be used by any scholar studying the principles of missions and by those who have to realize these principles on the fields".

The *Enquiry* has a brief introduction, followed by five sections. In the first section Carey asks if the commission of Jesus in Mark 16:15, "go ye into all the world, and preach the gospel to every creature", is still binding. He introduces arguments used by those who try to evade the obligation, some of which are still used today, but only so that he may counter them and plead for action.

A review of missions from the Acts of the Apostles to Wesley constitutes Carey's second section and his aim is to convince his readers of the need to follow the example of their predecessors.

It is section three that shows the wealth of Carey's knowledge. He tabulates under the five headings, Country, Length, Breadth, Number of Inhabitants and Religion, the details of all the then known countries of the world. His reason for this is to move his countrymen to action, for he writes, "It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness". Having drawn other lessons from his figures he concludes the section, "All these things are loud calls to Christians".

Section four of the *Enquiry* deals with the practicability of something being done and section five with the duties of Christians.

To read Carey's *Enquiry* is to feel again the vigour of this man and to realize afresh the force of the argument and the permanence of the challenge he reiterated.

This month we make an enquiry into the life of a city. The articles, photographs and drawings have been supplied by the B.M.S. missionaries in Kinshasa. They requested no recognition by name but rather the recognition, by all who support the B.M.S., of a clear call from God to serve him in the growing city of Kinshasa.

Note: Copies of Carey's book, "An Enquiry", can be obtained from the Publications Department, B.M.S., 93 Gloucester Place, London, W1H 4AA. Price 55p, postage free.

KINSHASA
capital of Zaire

INTRODUCING THE CITY

Back in the 1880's a B.M.S. missionary drew a map of Kinshasa (p. 71) at least it showed the area now covered by modern Kinshasa, the largest city in Africa apart from Cairo and Johannesburg.

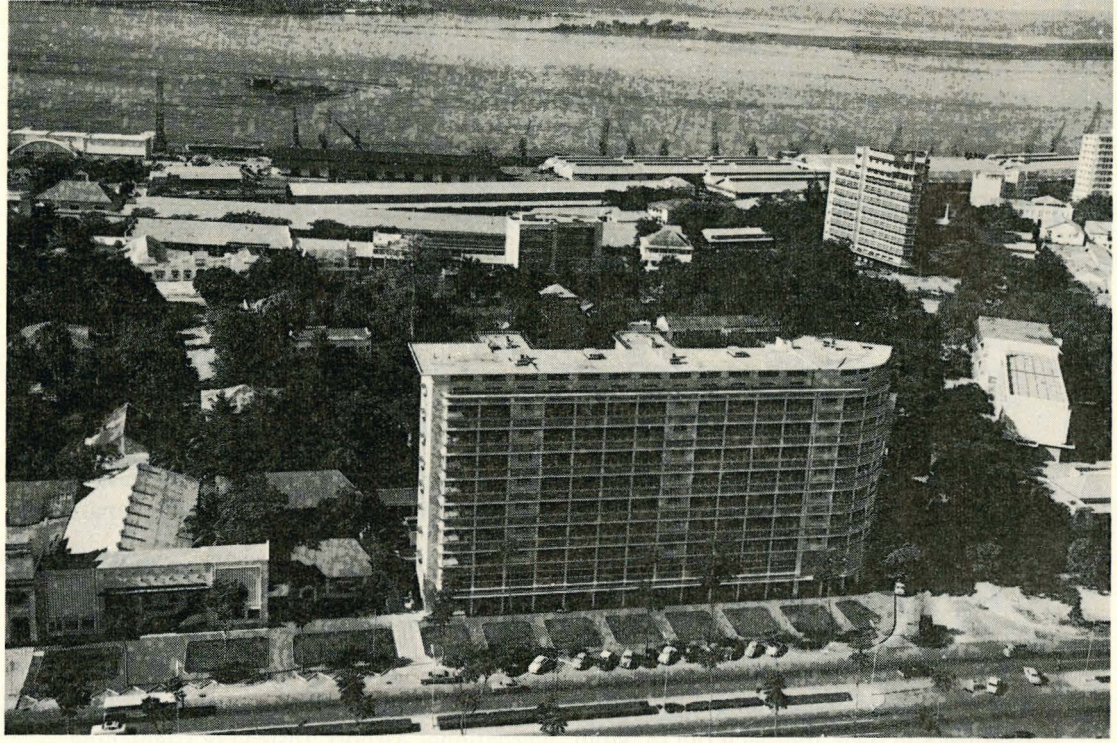
To our eyes, it seems a strange map. It picks out a village here and a village there and scrawled over one of the islands in Malebo Pool (ex-Stanley Pool), are the romantic and exotic words, "buffaloes and elephants".

These animals have gone long since, and today Boeing 707's and D.C.8's roar overhead on their approach run to Ndjili International Airport. Instead of frightening elephants, they tend to shake the foundations of a myriad of cement-block houses, sprawled out in a dull white mass beneath. A million and a half people half-consciously hear the noise, but do not take much notice. Kinshasa is a modern city and inter-continental jets are part and parcel of everyday life.

Yet, do not be misled. Kinshasa is a modern African city and this means that the marvellous boulevards, buildings and shops are counterbalanced by a hinterland of two-roomed or three-roomed houses, stretching out and engulfing the neighbouring hills. The boulevards and buses stop short of these areas and even nearer the centre of the city, tarmac roads are often only ribbons of moving traffic, carving up districts where the sandy road is the norm. The same sort of contrast goes for people. Some are rich, drive de luxe cars, buy only the best and inhabit really beautiful houses. But the majority are poor by European standards and live simple, although not necessarily uncomplicated lives.

In this city there is a living witness to Jesus Christ. About 50 Protestant Churches are engaged in the attempt to proclaim that Jesus Christ is the Saviour of men and the Lord of life. For the most part, this is the task of ordinary Kinois (i.e., inhabitants of Kinshasa) and the Lower River Baptist Church, with sixteen parishes in the city, has a major contribution to make to it.

No city is without its problems and the articles that follow are meant to bring you up to date with Kinshasa 1972. It is also just possible that you will begin to feel intuitively what it is that your fellow Zairois Christians and their small number of missionary collaborators are trying to do in the name of Christ.



THERE ARE FINE BUILDINGS

ANYONE whose image of Africa still consists of grass huts and palm trees needs to do some quick rethinking! A 23-storey building is in process of construction on Kinshasa's main boulevard (in the foreground of the photograph) and it has been said that any buildings less than four-stories high in the same street are to come down to make room for bigger ones.

Traffic is building up all the time (this picture must surely have been taken around 2 o'clock on a Sunday afternoon!).

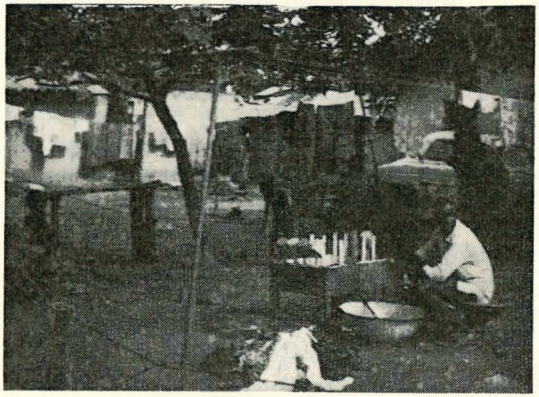
Self-service stores and fashionable boutiques in the centre become increasingly better stocked, mostly with European commodities—all in sharp contrast to the suburbs where the masses live.

THERE ARE UNPLEASANT STREETS

ONLY a stone's throw from the boulevard and we have been shaken along a bumpy road and now stuck in a quagmire near a rubbish heap. With the stench in our nostrils we want to hurry past.

People live here. Beyond the stagnant water in the gutters and the barbed wire and the old cars, they wash-up, cook, sit, play, while the traffic weaves past, taxis honk, brakes screech ("only two accidents in the street today"), policemen whistle, pop music blares, bandits prowl, noise and dust, heat and flies. Hurry past and forget about it.

But these folk cannot—they live here. How do they keep their shirts so white on the line? How do these Christians keep so joyful in such conditions?



THERE IS PLENTY OF DRINK—

IT is a hot country and a thirsty one! Bottled drinks do a roaring trade, and not all are non-alcoholic ones!

The palm wine of the villages has given way in the cities to the more sophisticated local produced beer at 8p a pint or imported wines at high prices.

Most people would not consider a celebration, a wedding dowry, an evening with the boys, a civic function, complete without the crates of strong drink.

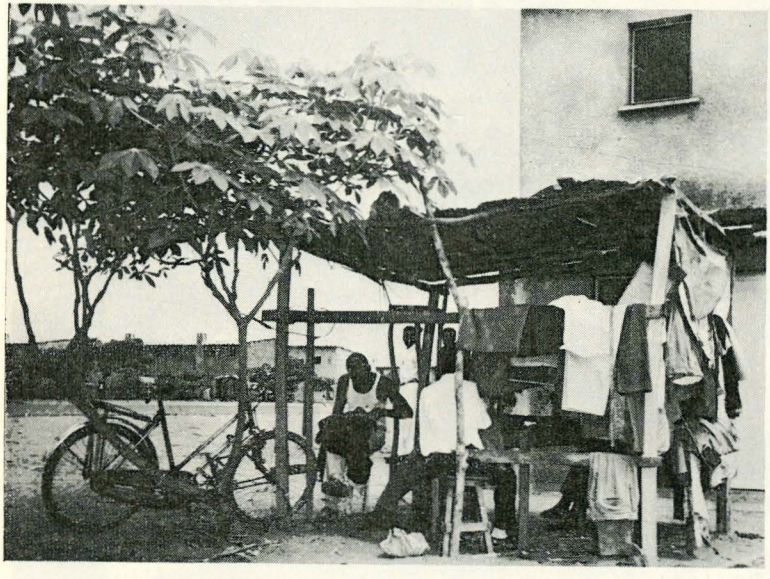
The church rules "no alcohol" for its members, but it is a well known fact that many find it a rule extremely difficult to observe, whilst others would prefer just to go along with the crowd.

—AND MANY UNEMPLOYED

UNEMPLOYMENT is a king-size problem in Kinshasa.

Never a day passes without people coming to ask us for work. Every day people gather outside the factory gates hoping for vacancies.

New industries *are* coming to Kinshasa, but not fast enough to keep up with the exploding population and the massive migration into the capital.



Those with a secondary or higher education start off with an advantage, but even that does not guarantee employment.

Those with particular skills —like the tailor in the picture (and sometimes those without)—set up business in their little shelters in the streets. They mend bicycles, cut hair, mend watches, make chairs, and a thousand other things.

Some live by trading in the streets illegally, without a licence. They sell cigarettes, stationery, magazines, vegetables, anything portable in fact.

Others beg—or steal.

THERE IS ALWAYS WORK FOR THE WOMEN

A VILLAGE woman has a hard life working on the land, but she always has enough food to feed her family and to spare.

A city woman has a different sort of struggle. Maybe the only time she can draw water from her tap is from 1 a.m. to 4 a.m., and then she goes to the wholesale market at 5 a.m., fights to buy a sack of onions, hurries to her local market and sits there selling them all day, hoping to earn the wherewithal to buy manioc and beans; or she travels 20 miles out of the city and plants her own garden of peanuts or manioc.

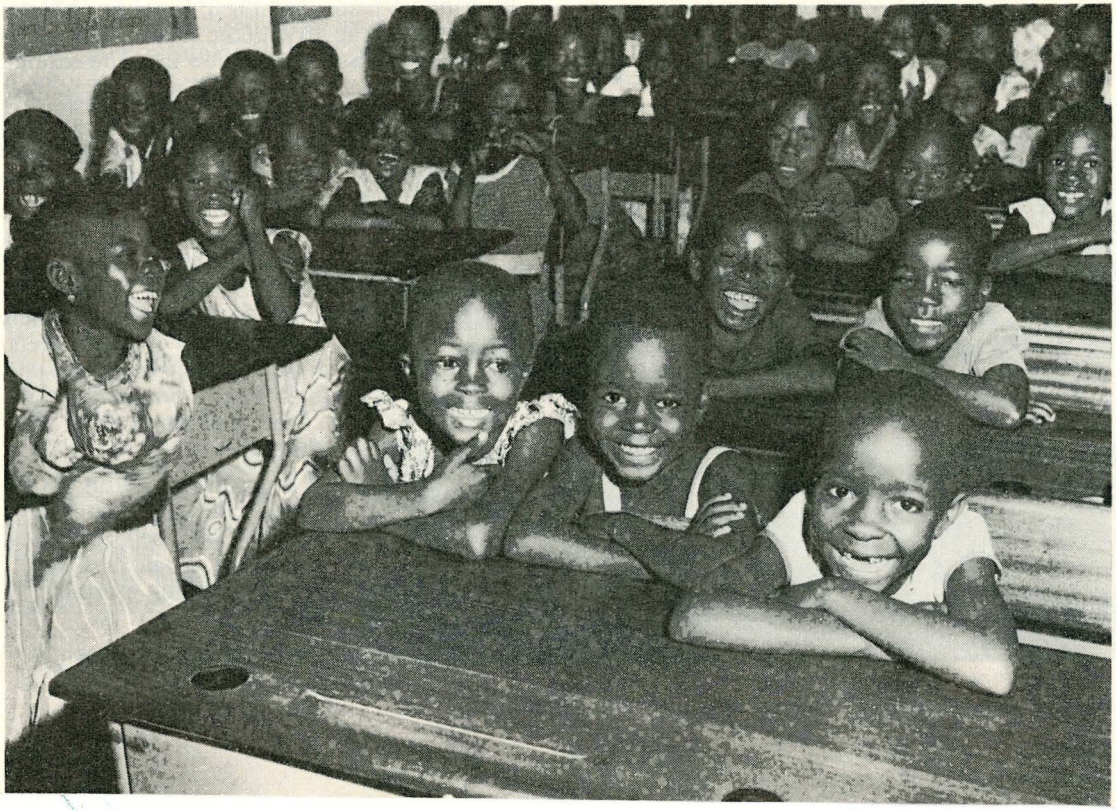
The most widely used word is "mpasi"—a difficulty or trouble.

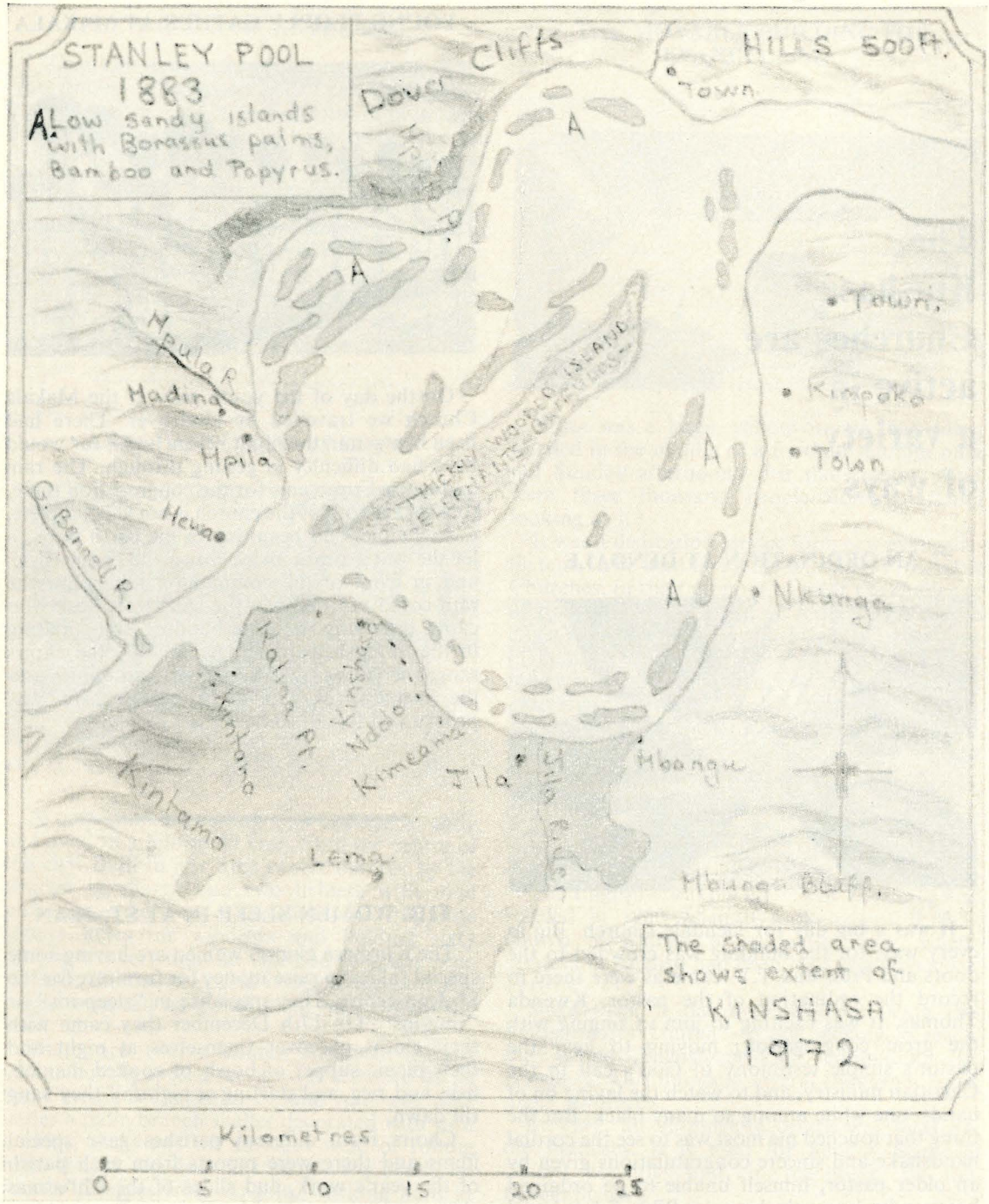
THERE ARE CHILDREN EVERYWHERE

VISIT a ward in the central maternity hospital and be told, "These were all born yesterday —140 babies!" Drive along any street in one of the new suburbs or the down-town built-up areas and the over-riding impression is—children.

During school hours, when thousands are safely at their desks, the narrow streets still abound with them, with "nothing to do and all day in which to do it". Several families living in and around one house means a dozen toddlers.

The local church opens a one-roomed nursery school and gets 150 applications on the first day. What about a Holiday Bible School? Are you prepared for 1,000 children?

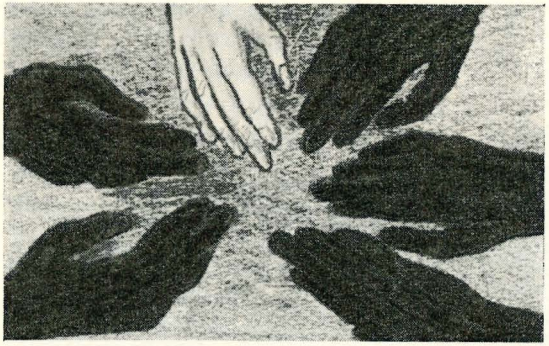




Stanley Pool carries the name of the great explorer but its secrets were revealed to the B.M.S. pioneers, Comber and Bentley, who were the first to circumnavigate the Pool. The description of their trip was given in a letter from Comber dated 10th October 1883, which was published in the Missionary Herald of February 1884. The above is a copy of the map originally published with the letter, with the boundaries of the modern Kinshasa now superimposed.

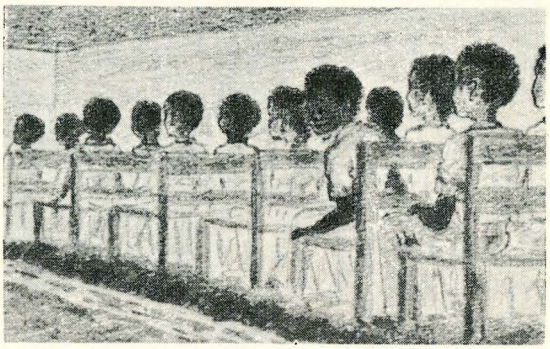
The Kinshasa Churches are active in a variety of ways

AN ORDINATION AT DENDALE



It was a big day for Dendale Church. Big in every way, for the building was crowded to the doors and Press and T.V. cameras were there to record the ordination of the pastor, Kwenda Thomas. It was exciting to join in singing with the great congregation; moving to hear the pastor's simple testimony to God's call to the Christian ministry, and to watch the laying on of hands, one white among so many black. But the thing that touched me most was to see the cordial handshake and sincere congratulations given by an older pastor, himself unable to be ordained because he has only been to Bible School and not to a Theological College . . . a glowing testimony to the Spirit of God alive in a man's heart.

YOUNG PEOPLE GATHER AT MAKALA



On the day of the youth rally at the Makala Church we travelled by landrover. There had been heavy rain the night before and a car would have had difficulty in getting through. The rain had caused problems for the congregation there, too, for the roof of the church is not yet complete.

A channel had been dug in the earth floor to let the water drain away, down the centre aisle, and in front of the communion table. But the rain could not dampen the spirits of those who came, crowding the little building and standing in the unfinished doorways. Joyfully the choirs sang, the young men gave their testimonies and the message of God's redeeming love was proclaimed for all to hear.

THE WOMEN SLEEP-IN AT ST. JEAN

The Kinshasa church women are having some special rallies to raise money for furniture for the St. Jean centre. They specialize in "sleep-ins" or "sing-ins". On 17th December they came with their cloths to cover themselves at night and their picnic supper of bowls of cooked manioc, fish, and rice, and starting at nightfall they sang till dawn.

Choirs from different parishes gave special items and there were reports from each parish of the year's work, and slides of the Christmas story were shown by Mr. Georges Vumi. After bread and tea for breakfast they kept awake for a sermon and offering when the total of 52 zaires was given, collected in big, blue plastic buckets.

THE WOMEN'S CENTRE RISES

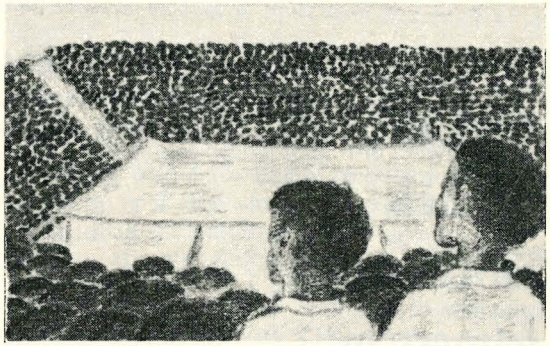
"One hundred sacks of cement, please." "If you care to queue for an hour I can let you have two." So went part of a conversation between a builder's merchant and myself when trying to get materials for the Women's Social Centre at Kitega Parish (ex-St. Jean). The problem of shortage of materials arises all the time—sorry, no nails, no paint, no timber, yes, we have plenty of bolts, but no nuts! A book could be written on the frustrations of building in Zaire, yet despite it all the Women's Centre has risen from the ground and is now being partially used.

ANGOLANS MEET AT LOVO

A new church building was opened recently at Lovo, on a hilltop 40 kms. from the centre of the city. Built in just over twelve months by the deacon in charge and two helpers with mud walls cemented over, a thatched roof, tiny little square holes for windows and holding sixty people at a very tight fit. One had to stoop to go through the doorway and if the preacher in the pulpit were tall he would bang his head on the roof.

There are twelve church members in the village but the special service was attended by all the Christians for miles around and was held under a palm branch shelter decorated with wild orchids, the views on all sides were of rolling hills, thickly wooded. The people are nearly all former refugees from Angola, working hard at cultivating the land. The road tested the claim of the Leyland company that a landrover will get you anywhere—a far cry from the centre of the city but still in the Kinshasa district.

THE MOVABLE BUILDING FOR EVANGELISM



What was a large, yellow-orange tent doing pitched in the middle of a football stadium on a hot Sunday afternoon? For that matter, what were three thousand people doing standing looking at it?

It was a dedication service for a new evangelistic tent, to be used by all the Kinshasa Protestant Churches, in their attempt to meet the challenge of presenting the Gospel of Jesus Christ to the city's suburbia. These sprawling new collections of cement-block and tin-roofed houses in the sandy hills around Kinshasa are usually without permanent buildings—hence the idea of a tent, to be moved around at will.

"God bless this tent" we all repeated in unison after the officiating pastor. And so may he.

THE CHURCH FOR THE ENGLISH-SPEAKING

The English-speaking church of Kinshasa was formed in 1966 when it took over a B.M.S. church in Kalina, a residential area, where services in English had been held regularly since 1916.

Since then, it has evolved from being the "missionaries' church" to one seeking to reach the whole English-speaking community in Kinshasa. This numbers several thousand, from many countries.

In 1967, an all-purpose centre was built on the premises. It is used for Sunday Schools, church activities and, in the week, by the British School.

Last year, the congregation called the Rev. Dan Ericson to be its pastor. He is a Canadian ex-missionary in Zaire, and is leading the church on an even greater outreach.

Differing verdicts on Christian witness in Kinshasa

WHAT are Christians doing in Kinshasa? Are they meeting the challenge of the growing and developing city around them, or not? Is the preaching of the Gospel of Jesus Christ having any effect? Is the Church dead or alive?

Important and pertinent questions, you will agree. Here are some comments that were obtained from a variety of people in Kinshasa.

Three loyal church members

"We are very pleased with our churches, they run well. Our pastors are always ready to spend time with people. If someone had done something bad they would not be shocked but would be very happy to sit down with them and help them to sort themselves out.

"Christians should call people into the church. They should witness where they work or in the streets or at times of bereavement. For two weeks I did not go to church on Sunday because I was at the funeral ceremonies of a cousin, but my heart was glad because there in the midst of sorrow men were standing up and preaching the things of God."

A couple of gardeners

"Christians should follow Christ, not drink, smoke, cheat, steal or run after women. They should help people in difficulty and respect their elders and friends. They should speak the truth.

"Jesus was the Son of God who came to heal people and save them from sin. If Jesus saw someone in the path who was crippled or paralysed he would touch him and tell him to stand up and the person would be cured. We do not see these miracles these days in most of the churches, just in the faith-healing services down in the city. The church should help poor people with money and have schools to teach children the Christian way."

A group of workmen

"The main thing that Christians do here in Kinshasa is hold services in their churches. Some of them go and pray with people who are sick or in trouble. One or two give financial help.

"Jesus was a good man. He was a real man, but he was the Son of God. He came to help and heal people.

"The Church should help people in difficulty. Why do they not build homes for retired people. There are many old people here who are very poor. We see them begging down in the town. If people were Christians they would help them."

Another ordinary church member

"When I look at the churches here and think of those where I come from it makes me sad. We are taught that the Word of God is unchanging, but there in one place we see one church and across the street another church. If they share a central cash-box there is fellowship between them but if they are independent they only pay lipservice to the idea of fellowship.

"Jesus came to earth to seek and save us from our sins and to heal people. At first they did not believe He was the Son of God but then, because of the work he did, they had to believe it.

"If I was in charge of the church I would send out the Christians like men going to hack out farms in the forest. I would give each one a task to perform and then I would go and inspect the results. If someone had not done a good job I would drive him out."

A theological student, a young pastor, an old lady

"The leaders of the Church today seem too interested and involved in the power struggle and in maintaining their position to walk near to Christ. One sees little evidence of the charitable works which the Church performed in the early days, i.e., helping the widows and fatherless."

"Some church members who were not very

active whilst in membership, if they are put out of membership pass a lot of time in manoeuvring and justifying themselves. It is a pity their talents are not better employed."

"The trouble is that the church leaders see the future as uncertain and so do not formulate definite plans. The best thing the Church could do is to return to its earlier activity of evangelization. Pastors are no longer seen out in the streets preaching and asking people to be converted, and many who might become Christians remain in the void for lack of invitation. The church members should not separate themselves but go out to seek the lost and try also not to shut out the educated people who are better equipped to face up to the challenges of today."

A prominent layman

"The number of church members seems to be increasing, but their quality leaves a lot to be asked for. It used to be that Christians were noted for their high standards and integrity. Today, as a result of the many social problems of a growing city, it would seem that this is no longer the case. But I would prefer quality to quantity any day. It is at such a time as this that true believers in Jesus Christ are needed more than ever."

A visiting pastor

"The Church here in Kinshasa is an urban church which is very different from a rural church. There has been a rush into the cities and the people who have come find themselves at the mercy of a city where the parishes are still modelled on the pattern of 1950 and where the churches are not very welcoming. Many stay away from church. Committees of welcome should be formed in the churches to welcome new arrivals in the city. The church should spend its money forming new parishes and building annexes, where social activities within the church could be organized for lay people and youth. At present there is nothing.

"My impression is that the number of parishes and the number of clergy here is quite inadequate for the task of evangelizing Kinshasa and very few parishes are prepared for this work."

There is work for missionaries—now

THE Republic of Zaire has an objective to be reached by 1980. By that year it hopes to be truly independent in every way—economically, with the country producing most of its food requirements; industrially, with the minerals now being exported largely made into saleable goods; educationally, with its secondary schools staffed with Zairois, and its national university too.

The question of the missionary's role must always be linked with the virility, or otherwise, of the Church. How far along the road to "Objective 1980" is the Church? It cannot yet be said to be everywhere economically independent. Culturally it is far from being independent of the culture of its missionary founders.

Provide books

Educationally the standard of its pastors is going up but what about Bible knowledge amongst the laity? What about books dealing with everyday problems from a Christian angle? Books to educate church members about the contents of the Bible and its application to everyday living? Books about Christian doctrine? About faith and love and prayer?

There is still a singular dearth of such books in the vernacular. True, there are a number available, but they do not sell. Because they do not sell—and no one, it seems, knows exactly why they remain on the shelves—there is little incentive to add new titles. Does such a state of affairs give us any clue about the missionary's role in Zaire today? For apart from the spheres of medical training and training for the Christian

ministry the field of Christian literature is the one where missionary help predominates. And it appears to be a failure!

Remember history

There is a growing awareness in Zaire of the importance of its culture and heritage in establishing its national identity. More than ever the local culture must be respected by missionaries working in this country. Any literature produced should not be a translation from another language but an original work reflecting the background and present conditions of the Republic of Zaire. Biblical commentaries when speaking about the historical background should point to parallels in Zairois history whenever possible. The missionary today needs to know the history and culture of Zaire and to be able to draw from them to illustrate his preaching, teaching and writing.

Apart from this, has the missionary a role in Zaire today? In preaching, for example? His role should rather be to do all he possibly can to encourage the Zairois to preach and to write. Whenever asked he should be willing and ready to show the way in these things but he must learn to appreciate the fact that very often he will not be asked.

In earlier days people used to visit the missionaries. They still do, but more seldom and for different reasons. Now the missionary *must* visit the people. Of course, he always used to but now he will visit them on a different footing —no longer as the pastor of the local congregation or the leader of the women's meeting. Because of this the missionary may have to work hard to establish a relationship, to form a friendship and to gain the local person's confidence.

An open home

One thing has become easier than it used to be —the inviting of church leaders, school teachers, hospital staff and government officials to one's home for a meal. No longer is there an awkward embarrassment on their part of not knowing what to expect and what to do.

Here is a chance to bear testimony to one's personal faith and to try to encourage them to speak of their personal experience of Christ. Such invitations to a missionary's house are probably appreciated more than ever these days when Zairois, in a position of responsibility, find little relaxation in their crowded homes and with so many visitors coming to their houses.

The most important aspect of any missionary's job today is that of teaching. If any missionary is doing a worthwhile job (and what missionary is not? Would he be a true missionary if he stuck at a job which he considered was not worthwhile?) he should reflect from time to time on the fact that by 1980, and probably very much sooner than that, a Zairois ought to be doing that same job.

If we are not directly engaged in training future personnel, nevertheless by our life and example we can try to influence those around us who are watching us. Do our words and behaviour announce to other people: "This is how a Christian can be happy in this work and can make others happy, too, through doing this job"?

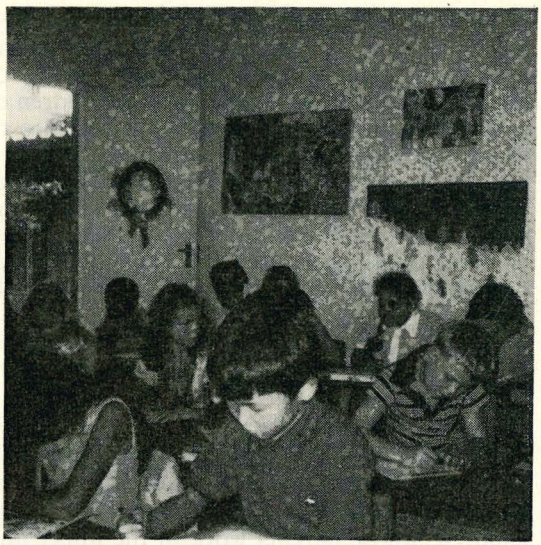
The privilege of leadership

But no true missionary should be acting in such a way simply because the time of our departure from Zaire is unknown. In all honesty, should we not be continually seeking to train Christian men and women of such character that we could only rejoice when they take our own places and do us out of a job? Much as we love this country, this people, and (I hope) the work we are doing at present, this can be no excuse for remaining here at all costs.

In all of its departments—pastoral and evangelistic, educational, medical—the Church has its own national leaders. For how long are we to deprive the Church of the privilege and great joy of training its own leaders? God help us—may we be ready to leave at His appointed time! But till then we know that He has called us to Zaire. May we not be found wanting in the task He has given us.

Brethren, pray for us, for Zaire, for the Church and its leaders, for the government and the people—and for more missionary workers, now.

Some of the children in one of the classrooms of the Zaire British Association School.



Who (or what) is the problem?

THERE is an educational cliché which says that there are no problem children . . . only problem parents. Far be it from me to imply that this is true of my colleagues, but it cannot be denied that being a missionary with a family raises certain problems, particularly with regard to education.

Of course this is not peculiar to missionaries in Zaire, nor indeed to this generation. I well remember reading letters (now in B.M.S. archives) written by Timothy Richard to his daughters, then at school in England, and some of their replies sent to China.

None the less, it is a real and personal problem affecting the lives of all married couples serving in this country and it entails decisions which will have far reaching effects. What then are the possibilities for education for missionary children in Kinshasa?

A mixed group

The Zaire British Association School is not a mission school, but three years ago the B.M.S. was invited to help by supplying a head teacher. From that time the school has continued to grow and today there are nearly 100 pupils. Of these, eight are B.M.S. children.

The ages range from four to ten years and the nationalities from British, through most English-speaking African countries to Japanese, a total of twenty different races. School hours are from 8 a.m.–12 noon daily and the older pupils have homework for the afternoons. Staff are recruited locally as a rule, most being the wives of local business men doing a tour of duty in Kinshasa. Sometimes this includes a trained teacher, more often not. In any case, two trained teachers (the head has a full teaching programme) are less than adequate for the job that has to be done.

The value of a large community

Because the premises are shared, everything has to be removed from the walls twice a week. Only those who teach in primary schools can really understand what this means, and the temptation it is on Thursday morning to think it is not worth getting it all out again, just for two days! Classes are kept small for several reasons: the rooms are small; the teachers unqualified; the children have several brands of English. For many it is a second or third language and they use it only at school.

In view of these difficulties I have asked myself whether it would be better for one teacher, supplied by B.M.S., to teach B.M.S. children. A small group, even of mixed ages, could be competently handled by someone with imagination and energy, but every time I come

up with the same answer—"No". I am convinced that in the larger community of a school such as ours the children gain enormously: going to birthday parties, making friends with children of other races and faiths, the whole experience of living and working together, matures them in a way that would be impossible in a small group of "mission" children. The standard of work on the whole is higher than might be expected, and most children returning to the U.K. find themselves well able to take their place in primary schools there.

The problem remains

So that is fine for people in Kinshasa, but what about all the others? For months Charlie Brown has been engaged in building a hostel where children, whose parents work in the upper and middle river areas, will be able to stay during term time. When finished it will accommodate house parents and up to twelve children and will meet a very real need. It will also ease the burden of Kinshasa missionaries who have been acting as guardians to some of the children in the last year or so, to make it possible for them to attend school.

Then the problem is solved, you say. Not really, for what do you do with the children after the age of ten? There is a very good American school in Kinshasa and some of the children go there to complete their education. The system is different from ours of course, and there has to be a certain amount of readjustment but the major difficulty is the fact that the school leaving certificate obtained there is of no value for a young person wishing to enter a British University.

The alternative is boarding school in Britain, and many decide that this is best. But consider the heartsearching involved for just one family whose eldest child will soon have to start at school in England while the middle one is due to enter the Kinshasa hostel as soon as it is open, and the third, too young as yet to be accepted in the hostel, is being taught at home by his mother. Problem parents? Problem children? I hardly think so, but people with problems: problems which your prayers may help to resolve.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 29 January to 24 February 1972.)

General: Anon., R.B.M. £5.00; Anon., £5.00; Anon., £1.00; Anon., £1.00; Anon., £3.00; Anon., £1.00; Anon., £0.15; Anon., £10.00; Anon., £5.00.

World Poverty: Anon., M.J.P. Pontypool £2.00.

Relief Work: Anon., R.P. £4.00; Anon., E.R. £3.00; Anon., A. S.E.24 £5.00; Anon., A Warwickshire Sympathiser £1.00; Anon., £7.00.

Gift and Self Denial: Anon., £6.00; Anon., £1.00.

The 11th Birmingham Boys' Brigade Company (John Bunyan Baptist Church, King Standing) has already this year contributed £100 in support of medical work at Bolobo.

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Missionary Record

Arrivals

19 February. Miss V. Hamilton, Miss J. E. Lane and Mr. S. Mudd from Bangladesh. Miss M. R. Philip from G. Udayagiri, India.
23 February. Rev. W. Cranston and Mrs. Bell from Princes Town, Trinidad.
26 February. Miss M. G. Parker from Bolobo, Republic of Zaire.
29 February. Mr. J. G. Davies from Chandraghona, Bangladesh.
4 March. Dr. and Mrs. R. J. Hart and family from G. Udayagiri, India.
7 March. Rev. A. Ferreira from Curitiba, Brazil, via Luanda.
11 March. Rev. H. W. Nicklin from Barisal, Bangladesh.

Departures

16 February. Mrs. B. L. Whitty and family for Calcutta, India en route for Chandraghona, Bangladesh.
20 February. Rev. G. H. and Mrs. Grose and family and Rev. W. T. and Mrs. Morgan and son for Delhi, India.
8 March. Mrs. G. D. Sorrill and infant son for Chandraghona, Bangladesh, via Calcutta, India.

Deaths

14 February. Mrs. Winifred Elizabeth Lambourne (wife of Rev. Arthur A. Lambourne) aged 68, in Ashford. B.M.S. Angola and Congo (now Zaire) Missions, 1932–1955.
8 March. Andrew Robert Dron Simpson, aged 75, at St. Albans. B.M.S. Congo (now Zaire) Mission, 1923–1955.

Background to Prayer

Based on the B.M.S. Prayer Guide for 1972.

The Christian Church cannot isolate itself from the decision of governments. Christians, individually and collectively, have to decide how they will respond to government requirements. For missionaries the dilemma becomes more acute because they know that they are guests in a country other than their own.

It is the understanding of this situation that will give new urgency to our prayers this month. We pray for our missionaries in India and Zaire but equally we pray for the national churches and the governments in these countries.

There are decisions being made that may affect our work. Let us also therefore pray for the grace and wisdom to be able to see how we can continue to work, perhaps in different ways and on different terms, so that a true expression of Christian service will be given.

The Mizo District of Assam was, on 21 January, inaugurated as a separate state of India, to be known as Mizoram (Mizo Land).

The church leaders have met to discuss subjects of common interest, including union. The Baptist Assembly took place in March and the Secretary, Rev. C. L. Hminga, asks for continued prayer.

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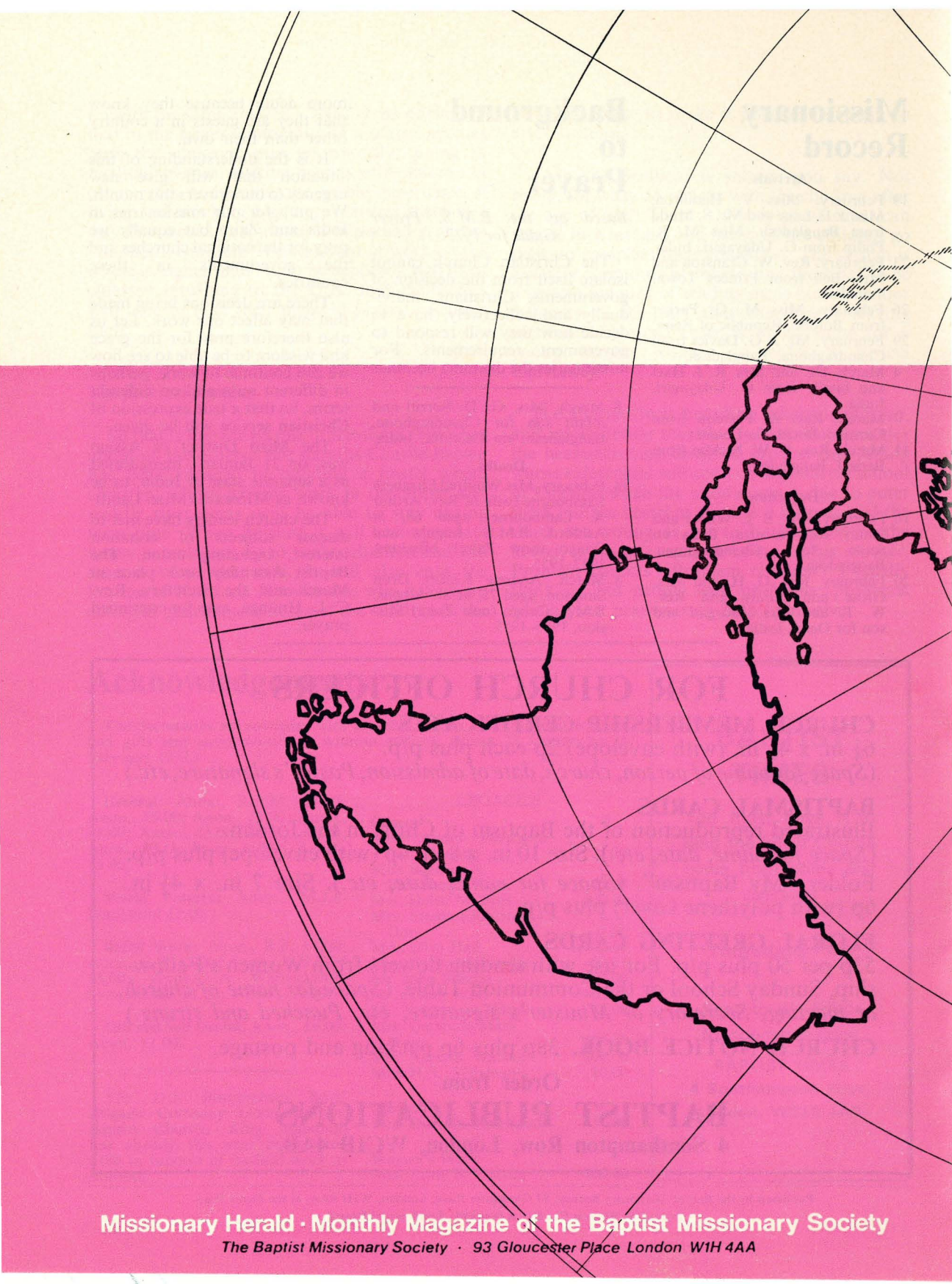

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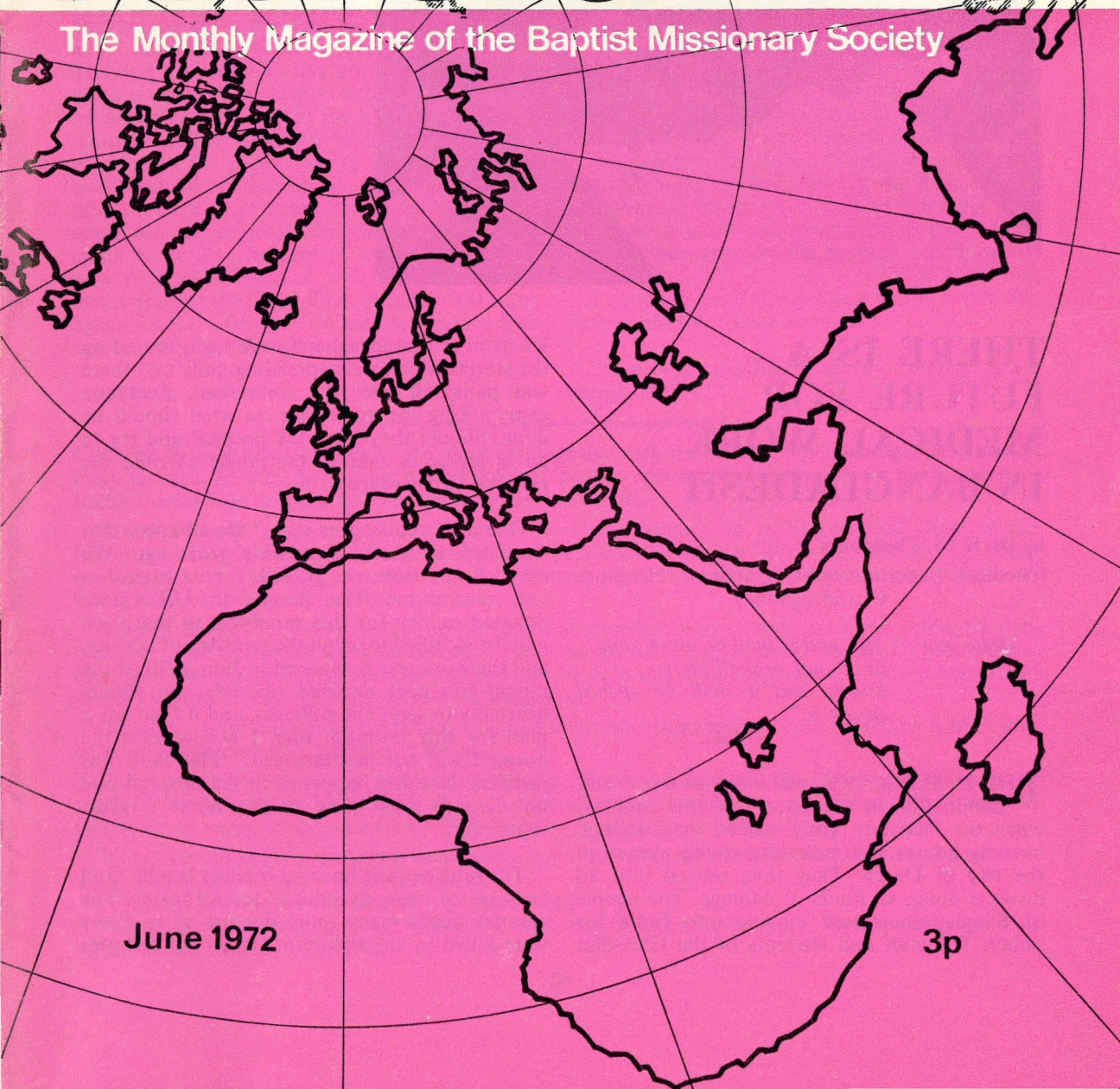

June 1972

3p

Christine Preston attending Dr. S. Choudhury as he performs an eye operation in the theatre at Chandraghona, Bangladesh.

THERE IS A FUTURE FOR MEDICAL WORK IN BANGLADESH

by Dr. S. M. Choudhury
(Medical Superintendent, Christian Hospital, Chandraghona)

Jesus said: "Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you."
Matt. 7:7

THE 25 March, 1971, was a day of terror and humiliation in the history of this country, when the Pakistan Army started mass killing, burning houses and molesting young women in the city of Dacca. They then moved into all districts doing all kinds of damage. The people of Bangladesh started moving into India for safety. The staff and students of the Christian Hospital at Chandraghona were really scared by the stories which were spreading daily and there was panic all over the compound. Everyone came asking for my advice on what should be done. Should they leave the hospital and try to go to India, or take to the jungle? Would the hospital be destroyed?

One of my colleagues said, "We all know that the hospital started over sixty years ago. We asked funds from the B.M.S. for its extension and renovation. The friends in U.K. have donated money for this extension so that God may be glorified through the ministry of healing, and the work was completed in June 1970. If the money has been donated sincerely and wholeheartedly to serve the sufferers, and if God has a plan for this hospital, then I believe that the hospital will not be destroyed." This faith was justified. Nothing happened in the hospital and no damage was done to it. What a great testimony!

The future of the hospital is really bright. God has opened many avenues of service for us. The country needs many more doctors as so many were killed by the Pakistan Army. The refugees

are returning home suffering from malnutrition and many other diseases due to the lack of food and the mental agony they endured. Now many of the people of this country are only half-fed. Children do not have milk to drink. Their resistance is so low that they succumb easily to disease. Our hospital is trying to help by treating many patients free of charge, distributing relief milk, and a special clinic has been opened for children under five years of age.

During the time of the Pakistan Government we tried many times to start a Leprosy Clinic in Chittagong, but always permission was refused. One reason given was that we would use it only as a means to convert people to Christianity. The new Government has promised freedom to all to practise their religion and because of what Muslims have suffered at the hands of Muslims, many are left without any faith. This time when we applied for permission to start the clinic it was granted immediately. The Government officials were most interested and helpful, and made out an order so that an empty building could be made available. A suitable place has now been found and it will be opened soon, under the supervision of Dr. Brian Whitty and Sister Anne Glover. What a tremendous opportunity God has given to us.

The pressure of work in the hospital has increased rapidly since January 1972. Already we have exceeded the number of operations done in the same months of 1968 and 1969. We have appealed to the B.M.S. for another doctor to help us. If the Leprosy Clinic in Chittagong works smoothly, it may mean that we shall have to appoint a full-time doctor to the Leprosy Home and Hospital, not only to attend to the patients, but also to do reconstructive surgery as this is the only hospital in Bangladesh where such surgery is done.

We must not be too ambitious for the future, but I have a firm belief that God has a special purpose for this hospital. We try to encourage nationals to come forward to work on the staff, but there is still a great need for the help of friends from the B.M.S. Even if in the future sufficient nationals are available to run the hospital, I feel that doctors and sisters from the B.M.S. should be invited to work here with us, sharing in the healing ministry and helping to demonstrate Christian fellowship, as well as ensuring that we have a good relationship with the B.M.S. under whose auspices the hospital was founded.

I conclude with the familiar words which are very applicable to our work here—

"*Expect great things from God: attempt great things for God.*"

Christine Preston offered, initially, for short term service with the B.M.S. at Chandraghona. She was there through the war. Now, after a brief holiday, she has returned to Bangladesh for further service. In this message she invites others to consider what they can do.

"Short termers", I wonder what image these words conjure up when you read them in the Missionary Herald? People who are not proper missionaries, maybe? Well yes, that is true. I had no formal Bible training nor the customary two years of language study so my service at Chandraghona has been unorthodox.

It was a time of following my call to nursing, but overseas. After a year in the operating theatre, training a staff nurse and teaching students, I became the extra pair of hands to fill any gap; when a colleague was on furlough, another on holiday; to help out with night duty, give the occasional surgery lecture or, latterly, to supervise a sewing class.

Obviously I did not anticipate the cyclone and civil war of last year when I offered to B.M.S. and so my time has been unexpectedly eventful.

These last two years were a fascinating sharing of some of the joys and sorrows of the ongoing work of the Society in Bangladesh. I have appreciated being able to have fellowship with local Christians in various ways and was overwhelmed by their generous hospitality.

Would you consider positively encouraging your brethren in that new nation? Please will you

Pray fervently and without ceasing

Help provide for the Church's physical need

Be prepared to go and serve them yourself, maybe as a missionary, in an expression of your love for them in Christ?

Sunday school scholars at Barisal, Bangladesh.

THE FUTURE FOR SUNDAY SCHOOLS IN BANGLADESH

by Stanley Mudd
B.M.S. missionary in Bangladesh from 1953

BETWEEN a dozen and two dozen children, a room with an earth floor, bamboo matting walls on three sides and a corrugated iron roof; a blackboard and perhaps some chalk, and a teacher with a Bible or a New Testament, or perhaps no book at all—this is the average Bangladesh Sunday school and its equipment.

Education in Sunday schools is like education in a great many of the nation's primary schools, but there is no very obvious vocational advantage to be gained from Sunday schools, and so, in a country where the special needs of children are not usually given very much consideration, it is perhaps not surprising that Sunday schools for children are thought of as something a little exotic.

The name 'Sunday School' has given many the idea that schools on Sunday are for learning Bible stories, and they may be conducted by the same person, in the same place and by much the same methods as day school is conducted. Few people have the idea of children's worship or the need for special services where children may be helped to praise God. Indeed, when the Government of Pakistan decreed compulsory religious teaching for all schoolchildren, in the religion of their parents, many seemed to think that this would be the end of Sunday schools.

So the work of organizing and encouraging Sunday schools in Bangladesh includes the education of teachers and church leaders in the importance of children's worship, the need for Sunday schools and the Church's responsibility to provide them.

If the Church, generally, does not realize the need for Sunday schools, it is unlikely to provide money for them, or encourage its young

people to take up Sunday school teaching. Sunday school teachers are, all too often, day school teachers also, and if it were not for foreign money, there would be no lesson books, no training classes for teachers, no annual examination organized throughout the country and no news bulletin every two months. These have been the main activities of the National Christian Council's Sunday School Committee and we trust that they will continue in the new country of Bangladesh.

Propaganda among church leaders is one of the most important aspects of the work and there is a part-time travelling secretary and a part-time office worker to push the idea of Sunday schools as well as visit schools that exist, encourage their teachers and advise on how the newly published lesson books and hymn book may be used. There is enough money to pay them to do this up to the end of the year, but after that it seems possible that this part of the work will lapse.

The declaration of Bangladesh as a secular state may eventually help the Sunday school cause. Religion is no longer one of the compulsory subjects in the public examination for school leavers.

Because Bengali supporters of the West Pakistan Army were to be found among the fanatical devotees of Islam, religious extremism is regarded with disfavour, and it is possible that religious teaching will not only be discouraged but even forbidden in schools receiving Government support.

This would put the responsibility for Christian teaching firmly upon the churches and it is to be hoped that the churches would awaken to their plain duty in this matter. This is not to say that there are no good Sunday schools. There are several, but they are usually associated with a city church. The strength of the Church is, however, in the villages and it is there that the need for Sunday schools, and informed opinion about their need, is greatest.

PLANS ARE MADE FOR THE FUTURE OF PASTOR TRAINING IN BANGLADESH

by David Rowland
B.M.S. missionary in Bangladesh from 1961

ABOUT ten years ago a Pastors' Training School was opened in Dacca, the capital of Bangladesh, to train men for the ministry of the Baptist churches. Later it became a union school with students from the Episcopalian and Lutheran churches. But the number of students was never very high. In the last full year before the civil war there were only six students, two Baptist, three Episcopalian and one Lutheran. There are many reasons for the dearth of students. One of them is that there are very few educated Christians, and those there are are expected to support other members of their families.

On the other hand, there is a great need for pastors with training. Bangladesh is a country of small congregations, many of them scattered thinly over large areas. It is impossible for the small number of pastors employed by the Baptist Union to minister adequately to all these congregations, and it is equally impossible for the Baptist Union to employ more pastors with the meagre funds available. Neither can small and poverty-stricken congregations be expected to support their own minister. Yet they need the leadership that only a trained pastor can provide —need it desperately if they are to survive the continual pressure of a non-Christian society.

There are many who are serving their own churches as honorary pastors, Sunday school leaders and so on, but their effectiveness is limited because of their lack of training. There are many others who could share in this work if they had the support of initial training.

A new programme

In the autumn of 1972 the Pastors' Training School hopes to begin a new programme

designed to reach these local leaders and provide them with the mental and spiritual equipment which they need to fulfil their ministries. They cannot leave their homes for a lengthy period of training because of family responsibilities. Therefore the school will go to them. The aim will be to have classes in as many of the district centres of Bangladesh as possible. In each centre there will be two classes of two weeks each every year. These classes will be arranged at slack periods in the agricultural year. Fortunately there are different slack periods in different districts. In addition, there will be a daily class each month in order to provide continuity of study. The monthly class will be led by local ministers.

In this way it is hoped that not six but possibly some hundreds of students may be reached, especially as the classes will be open for the leaders of any denomination which desires to co-operate.

Those who will be attending the courses will often have had little formal education. This means that the teaching will have to be very simple and that only a limited amount of work can be covered in any one day. It is therefore estimated that at least five years will be needed to cover the course for the certificate in theology of the Bangladesh College of Christian Theology. The main emphasis of the course will be on the study of the Bible and such practical subjects as preaching, worship and prayer.

The training programme will make great demands on the staff. As well as the complicated task of arranging a time-table to cover as many centres as possible, the work will involve a great deal of travel throughout the province. But it is the belief of the school that this is the way forward at this time; the way in which God is calling us to work with him in the training of pastors. If this belief is right, then God will surely provide the necessary strength and resources and in this faith the school looks forward with courage to this new chapter in its history.

THE CONTRIBUTION OF THE BAPTIST MISSIONARY SOCIETY TO BANGLADESH

About twenty missionaries of the B.M.S. share in medical, educational, agricultural and church work. All are serving the people of Bangladesh in the Name of Jesus Christ.

This is witness that brings hope to many in a nation that has faced months of disaster and tragedy.

You may share in the work:
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PIMU

Forty years ago preparations were made to begin the building of the hospital at Pimu, Zaire. This month the Missionary Herald has articles about the hospital in the early years. In the July issue there will be a series of articles by the present members of staff.

The Rev. J. Davidson, B.M.S. missionary in Zaire 1921–51, writes about the expansion from Upoto.

PIMU was first planned as an outpost for our district work on the south bank of the Congo river. Our work had developed and extended so far in that territory that it was no longer easy to give it oversight from Upoto. It was decided therefore to apply for a grant of land just outside the village of Pimu in order to build an outpost where a missionary and his wife could stay for a period.

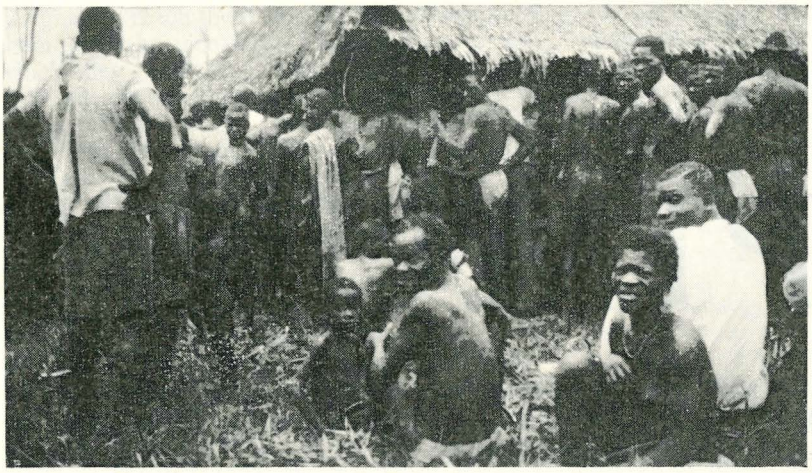
About this time our medical work at Upoto and in the district on both sides of the river had developed in a remarkable degree. The dispensary at Upoto was dealing with an increasing number of outpatients and inpatients. This was due in part to a consistent drive against yaws throughout the district. I held the Diploma of the Belgian School of Tropical Diseases and was recognized as a medical auxiliary, responsible for the regular visitation of a certain area to deal with sleeping sickness and other tropical diseases and making statistical returns to the Belgian medical officer of the district. My wife was also a trained nurse (general and infectious diseases) and midwife and she undertook a large share of the medical work at Upoto.

As time passed we often felt the need of a doctor and hospital and eventually Dr. R. F. Moorshead, impressed by the steady increase in statistics, informed Upoto station that that might be possible in view of the fact that a sum of money had been offered to the Society with a view to establishing a mission hospital in Congo.

We discussed the matter with the district medical officer who was responsible for the state hospital at Lisala, only a couple of miles from Upoto. He and the provincial medical officer agreed that it would be unwise to build a mission hospital at Upoto, so close to the state hospital. They suggested two possible sites on the south bank, but as we had already received a grant of land at Pimu for an outstation there, the staff unanimously agreed that Pimu should be the site.

Dr. T. Adam, a former medical officer of the Nigerian medical service, was sent out by the B.M.S. to visit the Congo about that time to have a look at the situation in general, though Pimu was the main object of his visit. It was thought that with his wide experience of work in Nigeria he would be able to advise in matters such as lay-out of buildings and so on.

Rev. A. E. Allen, then serving at Bolobo, was appointed as the builder of the hospital, but Rev. S. J. Newberry, of Upoto, went over with Mrs. Newberry to live at Pimu in order to erect native type houses in preparation for the full scheme. He erected three native type houses, mud walls, beaten earth floors, thatched roofs; one of these was to be for the doctor, the other for Mr. and Mrs. Allen and the third for themselves.



The first patients at Pimu Hospital, Zaire.

The silence of the forest was broken

Mrs. A. E. Allen, a B.M.S. missionary in Zaire from 1914–48, writes about the beginning of the work at Pimu.

PIMU in 1932 was a small village with dense forest. Three houses had been erected native style, but quite comfortable. There was a happy diversion for the newcomers, a daily gymnastic display by the monkeys in the trees opposite during our breakfast time.

Soon the silence was broken as the jungle and forest was being cleared. A circular saw was installed and for a time was a great attraction and brought many villagers from neighbouring places to watch it at work. It took nine months to clear the forest.

Building equipment began to arrive, brought by canoe from a Greek traders post on the Congo river. It was not long before stealing began and nails disappeared. This was at once reported to the foreman, who said, "I cannot understand this. When we knew you were coming we agreed not to steal from BMSSI."

There were, of course, language difficulties. The Bonbangi at Bolobo, where we had been previously, was entirely different from the Lingombi of Pimu, but some Lingala was understood by the men.

As workmen and their wives arrived school was started, for the women three afternoons a week, boys two afternoons a week. A native teacher helped with this school and managed it three days a week. Small children met every morning and these scholastic efforts were a real help in learning the language.

A weekly market was held at Pimu, traders coming from away to buy palm nuts, etc., from people who had come with their goods to sell and to buy things the traders had to offer.

At the end of two years the hospital was ready for use and patients came from great distances to seek help for the healing of their sicknesses.

Each morning began with a short service. Prayer was offered and requests made for the "Daily Strength" to carry on the work, not only of healing the body but bringing a knowledge of the Saving Grace of the Love of God.

"THE crow-bar unexpected
sound was music in the
seemed *so* incredible, so impos

The crow-bar had struck *st*
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Now, in an area measured b
on the very site chosen and p
the Baptist Missionary Societ
discovered.

The face of the outcrop
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hospital, the doctor's bungalo
all other necessary buildings.

Doubtless some people will
will have faith to believe that,
work at Pimu, and that "with
us".

From an article written
missionary, in the Mi

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and others had searched the
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, stone has been providentially

f rock has been cleared, and
oes not extend very far, it is
t stone to build the new mission
w, the home for the nurses, and

alk of "coincidence", but others
hus, God has set His seal on the
us is the Lord our God to help

y Kendred Smith, a former B.M.S.
ssionary Herald of March, 1934.

Sawing a tree trunk as the forest is cleared at Pimu. Two men with the hand-saw can be seen on the left, dwarfed by the trees.

The first operation was performed in public

Dr. V. J. Macgregor recalls his first operation at Pimu.

FIRST I would emphasize that when the doctor arrived there was already a church there due to the work of the missionaries from Upoto.

Second, the Rev. A. E. and Mrs. Allen had been there for a considerable time and Mr. Allen had cleared a large area of forest. What that means can be seen from the picture of one of the big trees being hand sawn into sections.

Mr. Allen had installed a circular saw and suitable trees were later cut into planks for use in the buildings. Those trees that were not suitable for timber and all the smaller stuff had to be burned. Fires burned for days.

Mr. Allen built for us a wattle and daub building with a roof of leaves. This was used for dispensary and out-patients department. Later he built a similar building and two beds were installed made of branches of trees raised from the earth floor on stumps of trees. They may not sound much but they were very useful. We had two patients in them who had fractured their thigh bones and several others at other times.

One patient was a man who had a very large abdomen due to a large amount of fluid having accumulated there. He also suffered from a "rupture"—hernia. He wanted this operated on but the conditions were so primitive that we had no intention of doing any operations until part, at least, of the hospital was built. So he was sent away. Later he was brought back, his hernia having "strangulated". So he was operated on, lying on the doctor's table on the veranda of the doctor's house.

As soon as the hernia was opened the fluid poured out all over the floor! He made a good recovery and, strange to say, the fluid never recurred. As he had been well known throughout the district he was a wonderful advertisement for the hospital. His friends had stood outside watching the operation.

On the first day that the out-patient clinic started a large crowd of people attended for treatment. So much so that quite a number had to be asked to return next day. Darkness often put an end to the day's work.

The Ngombe tribe has kept alive

by Rev. L. H. Moore
B.M.S. missionary in Zaire, 1939–69.

WHEN I went to Pimu in 1939 the newest of our B.M.S. hospitals in Congo was being built there. The administrative block had been completed and this housed under one roof operating theatre, clinical examination rooms, pharmacy, laboratory, medical stores and the doctor's office.

The Rev. A. E. Allen, with his team of masons and carpenters, was building the wards, and the only ward accommodation we then had was a small hut of mud walls and thatch roof, dark inside and impossible to keep really clean. There was neither electric light nor running water. Work after dark, including major operations and maternity cases, had to be done by the uncertain light of pressure lamps and hurricane lanterns, while all water had to be carried in petrol drums and other containers from the stream half a mile away.

I was surprised to find that many B.M.S. supporters were critical of the decision to build this hospital (with money provided by the Smith-Thomas Memorial Fund) at Pimu because, they said, the local tribe, the Ngombe, was dying out. Of course it was dying out—the population was decimated by malnutrition and diseases of every kind, by witchcraft practices and by tribal warfare; very few babies were being born in the villages around Pimu and half of those who survived birth died before they reached the age of two. Fortunately there were other folk who felt these were very good reasons for setting up a Christian medical service in this area.

Work was difficult and frustrating in those early days, and not merely for what we have come to think of as normal problems in these circumstances—shortage of supplies and staff, lack of proper accommodation and the like. We had also to cope with the superstitions and the conservatism of primitive people, who had depended for so long on their witch-doctors and medicine-men, and whose lives were ruled to a very large extent by fear.

There was a nucleus of Christian people in the surrounding villages, and these came in voluntarily for treatment, but otherwise the cases brought in to us were for the most part those who had already suffered long under primitive village "treatment" and were often beyond even the medical and surgical skills we could offer. If such cases did recover at Pimu, then our "stock" went up, confidence increased and more patients were brought in, but immediately we had a death in the hospital, confidence ebbed again and the flood of patients dwindled to a trickle.

Into the villages

I would think the tide of confidence began to turn permanently when we were able to start taking our medical services out into the villages. The wards had now been completed and a generator installed which gave us electric light that was fairly dependable.

Our teaching programme was also beginning to bear fruit so that we had about half a dozen young Congolese who were trained as male nurses and who, under the supervision of the missionary nursing sister, could take some responsibility for the after-care of operation cases; there was also a young woman able to help with midwifery and child-care. All this meant that we were ready to go out into the villages around to find our cases and bring them back to the central hospital for treatment.

Our nursing sister spent two afternoons a week conducting baby clinics in nearby villages, and doing ante and post-natal work.

The maternity department at Pimu Hospital.

This in itself was a big step forward in gaining the confidence of the people, for the Ngombe are no wit behind other Africans in their love for their children. As they saw young mothers producing live babies instead of dead ones, and these same babies surviving the early dangerous years and growing into healthy children, their gratitude was boundless, and we were able to win their approval and help in carrying out regular medical inspections in the villages. The complete eradication of yaws, a widespread endemic disease that often left severe mutilations, was one of the most sensational results of these efforts.

Public health work

Meanwhile the doctor and his colleagues were also busy out in the district, establishing rural dispensaries and injection centres at strategic points. These were staffed by young men trained in Pimu hospital, who were able to diagnose and give simple medical care; when cases came in that were beyond their skill, they were able to encourage them to go in to the central hospital.

The example of these young "infirmiers" and the teaching given by them and by the doctor and nursing sister on their regular visits to these village centres, were the small beginnings of the community medical service and public health work about which we are thinking so much today.

The Congolese who came in from the villages to attend Pimu medical school and then worked alongside the medical staff, were a very important factor in our relations with the village people, and none more so than Maurice Macili. He was a local Pimu man who had had too little early education to be very successful in his class-work, but who more than made up for that by his Christian devotion and loyalty, and by his deep faith during many personal and family crises. He was the first Congolese to offer to live at Njingo, the leprosy centre, to act as pastor, teacher, nurse and friend to those suffering from a disease that was then greatly feared by the people. Later, when he returned to the main hospital to work, there were many occasions when his understanding of his own

people and their trust in him helped to bridge the gap between superstition and knowledge, fear and love. It is through devoted Christian men and women like Macili, quite as much as through the changing medical missionary personnel, that the success of Pimu hospital has been built up.

It has been team work

The church in the area around Pimu has been for a long time one of the strongest sections of the Baptist Church of the Upper River, and this has been due in considerable measure to the Christian medical services offered in and through Pimu hospital.

As Congolese and European medical staff have worked together as a team in operating theatre, ward and leprosy centre, as they have witnessed together in the services of worship that are a regular part of a Christian hospital programme, and as they have toured together through the forest villages, bringing healing and teaching to people in need, something of the real meaning of the Gospel has been acted out, and those same people have been quick to see and appreciate.

The Ngombe tribe that was dying out is growing again. The old killer diseases of the tropics are being overcome. The birth rate has for a long time now exceeded the death rate. These facts alone would have made the building of Pimu worth while, but much more than this has been accomplished. The medical and surgical ministry given at Pimu has helped to bring, not just new life, but abundant life in Christ, to the Ngombe people.

The Rev. J. Davidson visited Pimu after an absence of twenty years and he writes:

I am certain that the hospital at Pimu has abundantly fulfilled the hopes of those who saw the need for it and those who made it possible. Throughout the years the medical and nursing staff have done a magnificent work not only in dealing with medical and surgical cases from a widespread area, but in training African nurses. During our visit to many villages in the area we could see the practical results of the hospital's work in the improved health standards, lower infant mortality rate and increased birth-rate due to pre-natal and post-natal care. The hospital staff have also played a prominent part in the work of the mission and church, that is in evangelism and also in pastoral work, making the ministry of healing one to body and soul.

THE MEDICAL WORK OF THE BAPTIST MISSIONARY SOCIETY

B.M.S. staff work in the hospitals at Yakusu, Bolobo and Tondo, as well as Pimu, in the Republic of Zaire.

Also in Zaire we share in the medical work at Kimpese.

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How far can you deviate and still be Christian?

PATTERNS OF CHRISTIAN ACCEPTANCE

Individual response to the Missionary Impact 1550–1950. By Martin Jarrett-Kerr, C.R., Oxford University Press, £4.50.

by B. W. Amey

THERE are always those who will condemn Christianity because it brings division. They have plenty of evidence to hand. The history of Europe, for decade after decade, is a recital of wars of religion.

Father Martin Jarrett-Kerr is now suggesting that Christianity is the only bridge that will span the chasm opening between the third world and other nations. He has gathered together material on men and women who have come to a faith in Christ; they are a varied selection, from many areas, including some first generation Christians and others who had a family or national heritage of faith. Here then in 293 pages (excluding indices and appendices) we have a multitude of biographical sketches, spanning four hundred years and representing Asia, Africa and North and Latin America.

The reading of the book will strengthen your own faith as you realize again the power of Christ to draw to himself men and women of all nations, from many backgrounds and often in the face of vicious opposition. You may stop here; grateful for the telling of stories of men and women of faith, many of which you had not read or heard before.

For those who wish to probe the book has the added commendation, that it does not only supply information but it raises questions.

The first question, obviously, is whether the book has achieved the author's purpose: does it establish that Christianity is the much sought after bridge? Is the acceptance of faith, followed by genuine self realization and leading to an unquenchable desire to share the new found knowledge the unitive force of the twentieth century?

A harmful legacy

Another question, very pertinent to the case Father Jarrett-Kerr is trying to make, must surely be whether the damage inflicted on the Christian Church by those who deviated from the orthodox, outweighed any good they may have done. In a section under the title *Improvisation*, Father Jarrett-Kerr writes of those who would not be regarded as orthodox. He included Hung-Hsia-Ch'uan, the leader of the T'ai-P'ing rebellion. Baptists will feel it odd that he makes no reference to the B.M.S., whose two pioneer missionaries were closely involved, when it is remembered that the decision to appeal for six more missionaries for China was a direct outcome of Kloeckers' assessment of the situation created by the rebellion.

More important was the assessment of Timothy Richard, "Although the T'ai-P'ing rebellion had been crushed six years before my arrival in China, its baleful effect against the spread of Christianity continued so powerful a factor that it must be mentioned."

Father Jarrett-Kerr does not hint at the disunity created by deviants but it seems to suggest an underlying problem which must be faced. Closely related questions which the book does not answer are, can you talk about Christianity without establishing a norm of faith and if you do not establish this norm but allow improvisation, revolution and the 'waning of exclusionism' are you not heading for fragmentation; or is this the creative tension out of which bridges are made?

There are a surprising number of errors for an O.U.P. production. Page 22 has an inverted 'f'. On page 34 one must read Shansi for Shensi, for it was in Shansi that sixteen of our B.M.S. missionaries died along with those of at least seven other societies and thousands of Chinese Christian victims. 'Must' would read better than 'much' on page 99 and 'of' is missing before rebellion on page 107. Page number 199 is missing from the notes on page 309 and page number 324 in the footnote on page 226, should read 323. A letter is missing before 'ong' on page 240 and on page 281 the asterisk is not required after Lou.

The Christian who threatened

Eric Westwood, BMS missionary in Paranâ, Brazil, writes about the problem faced by Mr. Rabbit.

THE sun was well down on the horizon as we descended the narrow earth road. It was our very first afternoon spent visiting in our new "parish" of Assis Chateaubriand, and we were "hunting out" some of the more far-flung families. Although it was late, our local guide was very eager for us to visit the Coelho (i.e. Rabbit) family, because they had not been sharing in the fellowship for some time. He knew there was a problem, but . . . !

The road finished at the river. Some local children, taking their evening bath, assured us, "All the cars drive through it!" But, as our destination was close, we decided that caution was wiser than courage, crossed the narrow foot bridge and finished the journey on foot.

Mrs. Rabbit received us with reserve, and sent one of the little Rabbits—there were eleven altogether, all girls—to call the father. No, she assured us, she had not grown cold in the faith. It was just that they had problems. Mr. Rabbit would explain.

We did not have long to wait. Mr. Rabbit soon appeared from among the crops, accompanied by the four eldest daughters, dusty and hot after their day's work, clothed from top to ankle as a protection against the many flies who enjoy human flesh so much.

He seemed pleased to see us and, after a few pleasantries, entered straight into an explanation of his problem. It was a little over a year since he had taken on this farm. Then a new neighbour moved in. One day the neighbour appeared, insisting that the boundary between their land was wrong, and that he was due a strip six yards wide, running the length of the boundary. Naturally, Mr. Rabbit was more than dubious and stated so quite plainly. A few days later, the neighbour returned again with another man purporting to be an official, complete with measuring rod, etc. Mr. Rabbit asked to see his credentials. He had none! Mr. Rabbit became so enraged that he went for one of his farming tools, a rather vicious model, and threatened to kill the man if he insisted on this perverse line of behaviour.

Now Mr. Rabbit, being a "believer", is in a spot. His threat to kill is local "news". His antagonistic neighbour continues the pressure, and although he no longer feels the anger to kill, he is caught up in a deeply emotional reaction which he finds hard to control. And, to crown it all, he feels profoundly ashamed before Christ and his brethren.

How would you counsel Mr. Rabbit?

Pato Branco's Bible School

by Frank Vaughan

Pato Branco is forty miles distant from Francisco Beltrão where the Rev. F. S. and Mrs. Vaughan live. The Bible School held there drew a total of 314 children during the week, proving the need and the opportunity for the Gospel in the district. In this photo the leader is presenting a certificate to the girl who brought most friends to the Bible School.

Background to Prayer

Based on the B.M.S. Prayer Guide for 1972.

Two hospitals in Zaire are remembered during this month. The first stage of the new hospital being built at Bolobo is now approaching completion and it is hoped to hold the official opening in the late summer.

The doctor at Bolobo also has to visit Tondo, where the work is well maintained by the nurses. If there was another doctor at Bolobo it would be possible to visit Tondo more often and to give more oversight to the district work. The need for a doctor is equally urgent at Pimu and Yakusu.

The visit of President Nixon to China aroused fresh interest in China. The political implications of his visit have yet to be seen in terms of China becoming more open to the world. We continue to pray for Christians in China and we remember also the work in Hong Kong.

An increasing number of men and women now serve overseas. Those who are Baptists are linked together in the B.M.S. International Fellowship and for the last week of the month we remember all the members of this Fellowship.

Acknowledgements

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General: Anon., £2.00; Anon., £5.00; M.K.H., £2.00; Anon., £4.00; Anon., £1.00; Anon., £1.00; An Old Baptist Member, £5.00; Anon., £5.00.

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Missionary Record

Arrivals

20 March. Mr. and Mrs. S. J. Bull and family from Delhi, India.
23 March. Rev. D. Rowland from Dacca, Bangladesh.
27 March. Mr. and Mrs. L. L. Collis from Bolobo, Republic of Zaire.
28 March. Miss M. Fagg from Yakusu, Republic of Zaire.
30 March. Miss E. A. Dawson from study in Switzerland.
31 March. Miss P. D. James from Cuttack, India.
5 April. Rev. M. J. and Mrs. Woosley and family from Turks Island.
6 April. Rev. H. T. D. and Mrs. Clements from Colombo, Ceylon.

Departures

26 March. Miss C. Preston to Chandraghona, Bangladesh.
31 March. Mr. and Mrs. G. Cato and family to Brussels for language study.
6 April. Rev. J. O. Wilde for Calcutta, India, en route to Bangladesh.
7 April. Miss H. Chalmers for Pimu, Republic of Zaire.

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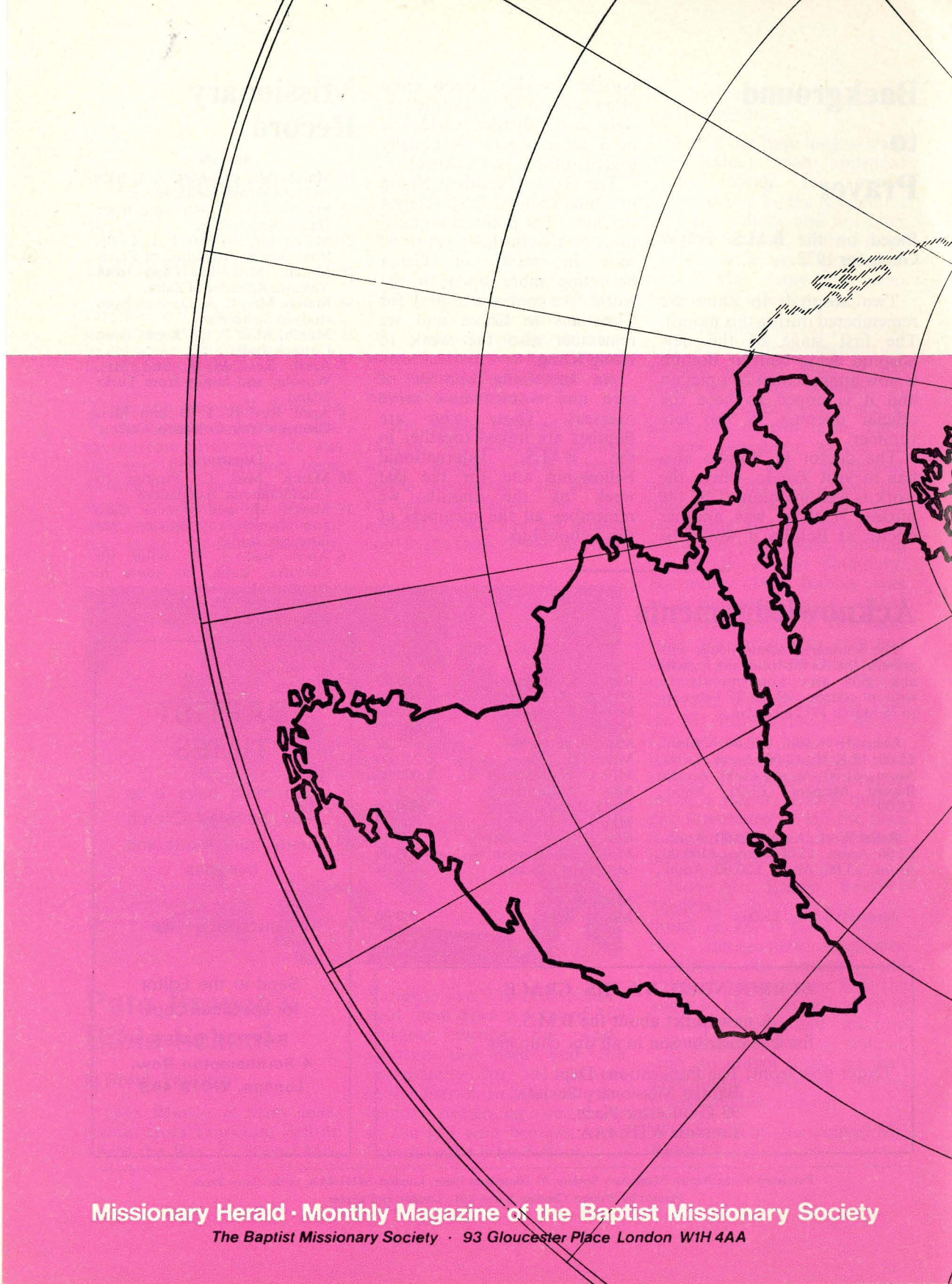

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Missionary Herald

The Monthly Magazine of the Baptist Missionary Society

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July 1972

3p

We can still expect to recognize God's call

MISSIONARIES of the Baptist Missionary Society serve in Bangladesh, India, Ceylon, Jamaica, Trinidad, Zaire, Hong Kong, Brazil and Nepal.

There can be questioning about the choice of countries. Why, out of all the countries in the world, should the B.M.S. select these nine?

As we read the history of the Society we discover that, at one time or another, the Society has sent missionaries to a number of other countries. France, Italy, Palestine, China, Angola, Burma, and Japan are but a few of the manes on the list. The question can be put as to why these countries were chosen, originally, and what factors then influenced the decision to cease working in them.

In regard, both to the choice of countries in which we now work and the decisions to begin and end work in others, the answer given to any questioning will be, presumably, that the Society was guided by God in the decisions it made.

But how does the Society, and how do individuals, recognize the guidance or call of God?

Scripture describes the call of God in different ways. It can be in the proclamation of the prophet "Thus saith the Lord", or it can be the awareness of God in the silence that follows wind, earthquake and fire; it can be the man of Macedonia pleading for assistance or it can be recognized in the hungry, the thirsty, the naked, the sick and the imprisoned.

Probably for many the call of God is the bringing together of the awareness of God's word speaking to us and the seeing of a need that we can, in some measure, meet.

This was true of William Carey and those who, with him, formed the Society. They were sure it was God's word commanding them to preach to those without knowledge of Christ but it was not until John Thomas spoke of the need in Bengal that they recognized that the first responsibility fo the B.M.S. was to the people of Bengal, India.

The experience was repeated in connection with Jamaica and Trinidad, the West Coast of Africa and Congo and the other areas of B.M.S. work.

The Committee of the B.M.S. knew that there was an obligation to preach God's word resting on them, as representing the Baptist churches of the British Isles. As, from time to time, areas of need and opportunity were brought to their notice so they thought and prayed until they were able to see a joining of word and need that constituted God's call. This is still true today.

There are occasions when the initial step of faith is confirmed by events which follow.

This month the Missionary Herald continues the story of Pimu Hospital which was begun in last month's issue.

There was considerable discussion before Pimu was finally chosen as the site of the new hospital. Other areas in the Congo were considered. Then the decision was made and the work commenced. Last month part of an article by Kenred Smith was quoted from the Missionary Herald of March 1934. In this article he wrote of the unexpected discovery of rock. Here is a further quotation from that article:

"For twice ten-thousand years this precious treasure had been hidden, its existence, at this place in the African forest jungle, unsuspected and unknown; a treasure no human eyes had seen before; God's secret store, concealed, only to be revealed at the very moment when most needed by God's people, for use for God's own gracious purpose and beneficent work."

For the B.M.S. and for each individual Baptist there remains the necessity of heeding God's call. It is often found as his word is understood and the needs of others appreciated; it is confirmed as the wonder of his provision for the fulfilment of his purpose is revealed.

PIMU

Forty years ago preparations were made to begin the building of the hospital at Pimu, Zaire. In the June issue of the Missionary Herald those who were involved in the beginnings of the work of the hospital wrote of their experiences. In this month's Missionary Herald the articles have been written by present members of staff. We begin with a message from Mr. Mongolo-Mabanea wa Mobanja, who is the only fully-qualified nurse at Pima, having himself been trained at Kimpese.

DEAR brothers and readers who are reading this description of my hospital at Pimu, I send you my sincere Christian greetings.

May I tell you that Pimu Hospital is in the Province of the Equator 63 miles from the chief town of the district (Lisala). Situated on the mission compound, the hospital was founded along with the Protestant church at Pimu in 1932. It lies in dense equatorial forest between our river, the Zaire, and the Lofori tributary. Pimu is not densely populated and life there is peaceful.

There are two wards, a casualty-cum-out-patients, a maternity, and a sanatorium, and there are 120 beds. There is a school for training auxiliary nurses. This year we total 20 students including three girls, a doctor, three female nurses of which two are British and 14 male nurses. In a little while there will be an X-ray department.

In the hospital the catechist, Majeke, preaches the gospel each day in the wards. The church building is about 30 yards from the hospital and people hear the word of God almost every day.

We receive many patients from different regions within a radius of 93 miles to the south east, 56 miles to the east and 162 miles to the west of Pimu. These patients are quite ill after the long journey to get to us for there are not enough well-equipped hospitals in this region. We try to treat and help some of these but there are many things we still lack.

Dental care both for expatriates and nationals is, as I see it, insufficient. For example, for dental care it is necessary for the patient to go to Bolobo, CBMF/BMS or IME, Kimpese, distances of 560 miles and 870 miles respectively, from Pimu by boat and lorry. Dentistry is only one example of this problem which also affects other branches of medicine such as eyes, orthopedics, anaesthetics, obstetrics, pathology. The object of this is that Christians in this world, each one who reads this article, might pray for us that we may find the means to treat the suffering which affects some people in this country.

May God bless us.

We aim to share in Christ's healing ministry

by Ruth Murley and Pat Harding, B.M.S. nurses at Pimu.

"What is the aim of our hospital?"

Faced with this question in their recent examinations, our students were somewhat confused. A hospital with an "aim"—well, it's just a hospital, isn't it?"

Since the hospital at Pimu was begun, forty years ago, its aim has been to share in Christ's healing ministry and to present the gospel of full salvation. To this has been added the work of the school for Auxiliary Nurses.

Nursing is not really a popular career for the educated. It has the advantage of being a fairly secure job and being reasonably lucrative, but is often a "second-best" for those who would have liked to continue with their general education. But as Zaire develops and medical facilities increase, so the need grows for well educated nurses.

The family helps!

At present we have twenty students, nine in the first year of training, nine in the second, and two in the third. Only three of them are girls.

"Nursing" at Pimu bears little resemblance to nursing in England; the nurses give out pills and medicines, do dressings and treatments, and leave the general care of the patient to his family and friends. The family and friends have their own ideas about nursing care and, in addition to the treatment ordered by the doctor, they often add their own special remedies. Hardly an ideal situation! Every day brings its surprises. As a result of well-meaning attempts to reverse the effects of a spinal anaesthetic (by bathing the legs in hot water) one patient's aide was taken off to prison. This meant no wash and no food for the patient, now suffering from scalded legs in addition to her original condition. We had to ask for the prisoner's release. She got out of prison as easily as she got in!

A new standard

It has been the accepted practice for the night nurse to sleep, except when actually attending to the patients' needs. This is understandable when you bear in mind the fact that the students have many lectures to attend during the day. We had hoped to do away with this practice in our new "Special Care" ward, but our hearts were touched by the plaintive cry "But we'll get swelling of the feet". They had not realized that we did not intend to supply arm-chairs either.

Our thanks are due to Oxfam for this ward. It is small, bright and clean, and in it we hope to do "real" nursing. Relatives and friends will be welcome in at specific times. We shall feed and care for the patients and all will be done in accordance with the highest codes of nursing practice! This is the dream, but it must become more than that. Our students have never seen how things can be done, and it is only by concentrated teaching and opportunity for practice that they will be able to learn. We have the building, we have (we hope) the equipment necessary, we have the patients, we have the student nurses, and soon, we understand, we shall have the teacher.

The "new ward" could be the basis of a quite new standard of nursing care at Pimu. As things are, we spend hours in the classroom knowing that much of our teaching cannot be followed in the real situation. In the existing wards there are too many patients, too little equipment, and too many bad habits waiting to be acquired.

Our patients come from a wide area and by a variety of modes of transport—lorry, bicycle,

hammock (either slung on a pole and carried by two men, or slung between two bicycles), on foot, or even by "piggy-back". The women walk many kilometres to the ante-natal clinic here at the hospital, regulating their own appointments system according to when the expectant mums of a village fancy a day out. The Maternity department is one of the busiest departments of the hospital. There has been a steady increase in ante-natal attendances and hospital confinements, indicating that people are beginning to appreciate the value of this sort of care. But how would you feel if you saw your sixth day post-natal patient climbing over the wheel, then the side of a high lorry—followed by the baby, various other relatives who have stayed with her in the ward, and all the pots and pans and mats and other belongings? The "taxi" was at the door and was not to be kept waiting!

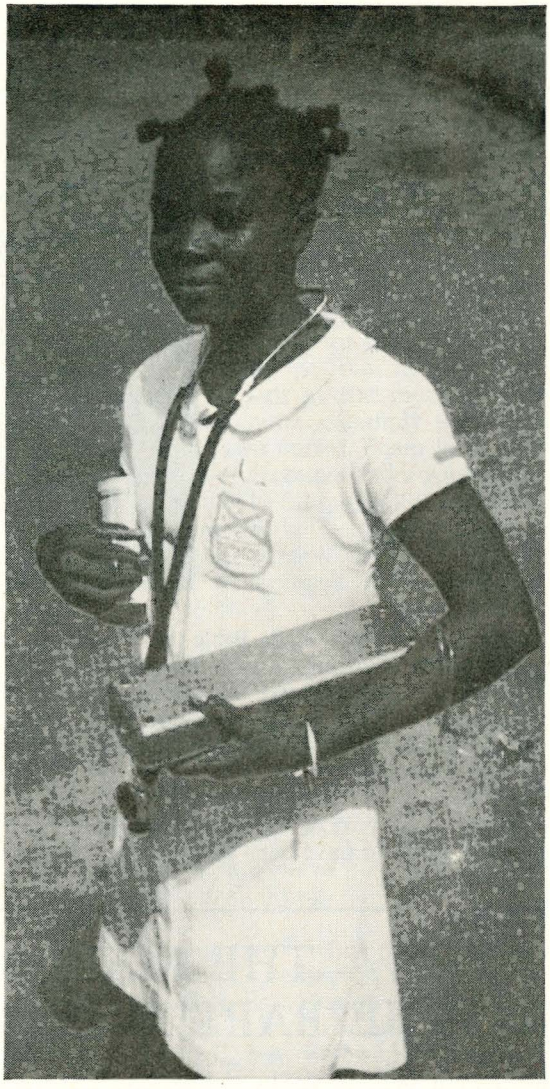
More staff are needed

During the last few months we have been able to make regular trips to four village centres, going out in an attempt to prevent, rather than heal, disease. The children are weighed, any minor ailment is treated, simple health talks are given and vaccinations are carried out. In one visit we may see 100 to 160 under-fives; we then turn our attention to the expectant mums.

We start our day in the village with worship and Christian teaching. Breaking new ground for Christ? Probably not, for often the little service is held in the church, the village catechist is present, and those listening may well have heard our message many times before. Let us give thanks that this is so.

Because of the pressures of hospital and teaching we are unable to help very much in church work. Pastor Mondengo and his wife, Mama Malata, work hard and long, visiting the various areas of the Church's work. When we in the hospital complain of lack of staff we are also aware that Pastor Mondengo has very little help either.

In 1971 we had no Sunday School at Pimu and much of the work amongst the women was left undone. No one is happy about this situation and efforts are being made to recommence this work. But Mama Malata can only be in one place at one time—when she is out in the district what happens at Pimu?



A nursing student from the hospital at Pimu, Zaire.

Language problems still loom large for most of the missionaries and prevent much of our understanding of the deep needs and desires of those with whom we work. However, since the

A queue forming in preparation for vaccination at Busu Kwanga, one of the clinics visited regularly from Pimu Hospital.

publication of the Lingala Bible there has been a very definite swing away from Lingombe towards Lingala for use in public worship—accompanied by a great demand, still largely unsatisfied as our order has not arrived, for the Bibles themselves.

We who are part of the Christian Church and hospital at Pimu have been granted the privilege of sharing with other Christians in evangelistic opportunities and outreach. The work was begun long before we arrived and will go on long after we have left. But while we are here, ours is the joy of sharing in the proclaiming of the Gospel.

Jesus sent out his disciples "to preach the Kingdom of God and to heal the sick". He is still doing this today.

THE MEDICAL WORK OF THE BAPTIST MISSIONARY SOCIETY

B.M.S. staff work in the hospitals at Yakusu, Bolobo and Tondo, as well as Pimu, and at the dispensary at Upoto, in the Republic of Zaire.

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So much to do— so few to do it

by Norman Epp, *Paxman at Pimu

HAVING arrived at Pimu fairly recently, but also having lived here long enough to have grasped the situation as it is, I find myself having mixed feelings. My work involves construction and maintenance, therefore I am concerned mostly with these aspects of the situation. But in 1972 these aspects are interwoven into the overall situation of Pimu Hospital. This situation presents a sometimes overwhelming challenge to we who work directly with the hospital, as well as to you the supporters of B.M.S.

At best I find the overall state of repair of the hospital buildings in poor condition. Some of the urgent needs are better lighting and general redecoration of walls and ceilings, as well as the exterior of the buildings themselves. We urgently need to construct a cooking area for the patients, and a generator-fuelstore and X-ray complex, as well as a badly needed nursing housing. Through lack of sufficient funds and equipment, such as a needed truck for transportation of supplies, these projects are being nearly halted. The truck, in our situation, is essential for hauling sand and rock and other supplies over long as well as short distances. At this time we have no such means of transport.

A new generator is needed

Pimu's growing electrical needs have rendered our present generator insufficient. This generator is also old and in bad condition. Consequently we are applying for funds for a new and larger generator.

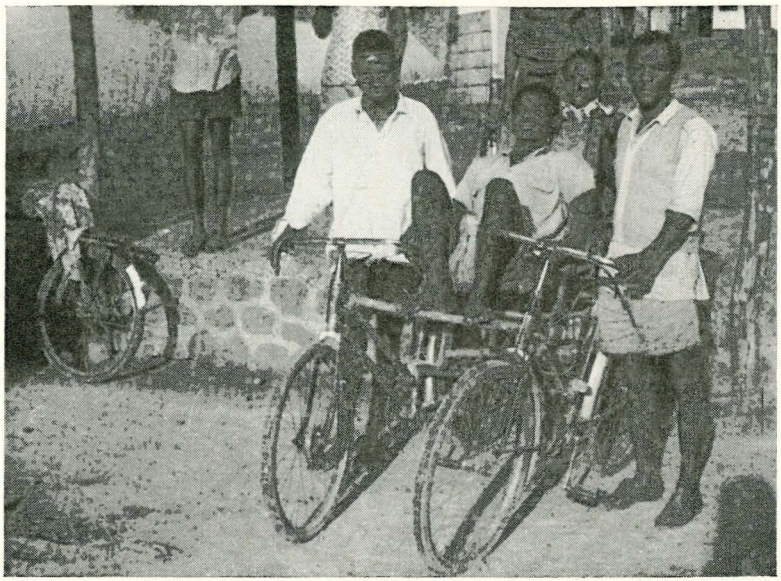
These problems are involved and greatly affect the overall effectiveness and efficiency of the hospital. But coupled with the many minor problems and things which remain undone, and which would increase the overall effectiveness of the hospital, they present a formidable block in the progress of Pimu Hospital. The lack of personnel, which is a major problem at Pimu, may be the cause of many of these problems. The adequate running of the hospital and Nursing School, as well as the much needed Public Health programme, is simply too much for one doctor and two nurses. From June 1972 the responsibilities of accounts and a good share of administration will be falling on our shoulders as well because we will be losing a member of our staff. In one year we will also be losing our doctor, with no replacement in sight at the moment.

Much more could be attempted

As I review the overall situation here at Pimu I must conclude that the Pimu Hospital in 1972 is in a state of unrealized potential. Placed in an area of such a need of Christian medicine I cannot think but that we as Christians especially concerned with B.M.S. have not, and are not, fulfilling our responsibilities.

I have not mentioned many positive things about Pimu Hospital. Perhaps it is because we who work here feel dark shadows falling upon Pimu in 1972. It is our concern that these shadows be lifted, but we who work here cannot lift them alone. Only through the united efforts of you, who really are B.M.S., and we, with the help of God, can they be lifted. This then is the positive side of Pimu Hospital. The challenge of Pimu Hospital in 1972 is that we realize the unfulfilled potential of Pimu Hospital.

*A Mennonite volunteer who, as a pacifist, is allowed to engage in social rather than military service.



A typical way of conveying a patient to the hospital from the Pimu district.

The doctor who has 100,000 patients —and a hospital

by David Masters, B.M.S. doctor at Pimu

MANY people are amazed that one doctor has to cope with the medical needs of a region 150 miles long with a population of 100,000. I am, too, and know that but for the certainty of God's call I would have given up months ago. The truth is that, obviously, the medical care received is way below that received in England. It is therefore the doctor's job to plan policy so that the maximum of benefit is obtained from the resources available. Quite a challenge!

The majority of our finances are not controlled by the state, so a mission hospital is free to obtain and spend money how it wishes, provided that its employees receive union rates. This means that, unlike the state doctor, if it is felt that we need certain drugs or equipment or jobs done that the state cannot provide I am free to arrange this and conversely to waive patients' fees if they are poor. The Auxiliary Nurses' School here is paid for on this basis almost entirely.

This brings me to the training of nurses; a very important task at Pimu. Our school is one of about thirty in the whole of Zaire and since the vast majority of non-hospital care is given by nurses this means that we are training in effect the general practitioners of tomorrow. What a responsibility, especially when we realize that as general practitioners they may never have any books but the stencilled notes we give them and no refresher courses unless the doctor visits.

The need for good nurses

Much of the medicine practised in village dispensaries is Victorian to say the least. Camphorated oil injections are all the rage and there is serious abuse of antibiotics which are used for everything from backaches to indigestion. In a region where the patient is usually illiterate my message to students and nurses is always—make a *diagnosis*, be firm and give the best treatment and not just the drug the patient asks for.

The essential medical characteristics of

precision and foresight need continual encouragement in the dispensaries which I visit as well as the hospital. Many nurse general practitioners lack scruples and we trust that our witness to the students during their training will lead them to practise with true Christian principles. Certainly, many patients will walk another ten miles to reach one of our dispensaries rather than a state one. This speaks for itself.

We hear much these days of preventive medicine and it has been exciting to watch this developing. Certainly, a pound spent on preventive medicine does much more good than a pound spent on treating a sick patient. Nevertheless we are called to treat the sick too.

Diagnosis is difficult without the laboratory facilities we enjoy at home, though we have just installed a portable X-ray machine.

Surgery is limited mainly to hernias, caesarian sections and gynaecology, due to lack of anaesthetic and diagnostic techniques and also surgical know-how for other work. Nevertheless, it is satisfying work, saves lives and incidentally is a significant source of income for the hospital. Medical research could be interesting if there were more time for the paper work involved. The nursing care is done mainly by the family (apart from drug administration) and is therefore of very poor quality. One of the important parts of our training programmes and the point of our new "pilot" ward is to get nurses to "nurse", and provide 24-hour care for sick patients. As with the public health this is not primarily the doctor's concern but since he is "Medical Director", his backing is important and he may be involved in planning too.

Unfortunately, actual time spent seeing in-patients and out-patients, including those in the leprosy village and sanatorium, is very limited, to the detriment of the patient. Obviously, one is on call 24 hours a day, for emergencies.

Apart from opportunities given in preaching once a month, the doctor's Christian witness must be part and parcel of his daily work. Tiredness tends to take the edge off one's integrity and the love out of one's relationships with patients, students and colleagues, not to mention one's efficiency as a doctor.

To leave unmet a need, to delegate to one less capable or busier or to do it yourself—that is the question of every day. Only the Holy Spirit can resolve this problem by granting us the necessary insight and calling fresh labourers to His harvest. Pray that we may heed His voice.

Nursing students at Pimu Hospital who have received their certificates.

The nurse who married a doctor has plenty to do at Pimu

by Irene Masters

WHAT, you may ask, is the difference between being a missionary wife and mother and any other wife and mother? In the everyday run of the house and looking after the children there is little difference except that we do have help, especially with the chores carried out in the kitchen. This is completely separate from the house and contains a wood-burning stove which needs constant replenishment. Also with the children learning Lingombe quicker than English, we sometimes need an interpreter!

One basic difference is "shopping". As we have no shops near by where we can buy food from day to day, most of our "shopping" as such is done at the door—chickens, eel-type fish, bananas (approximately 150 at a time!), pine-apples, greens, runner beans, sweet potatoes, eggs. Although we have our goods brought to the door, this does have its drawbacks, as the shopping cannot be done all in one go. I have ceased to count the number of times a day I go to the door, either for students or nurses looking for the doctor, or to buy things. School children are the worst offenders, as they always come in dribs and drabs throughout the day with eggs for money, magazines or salt.

I have started a vegetable garden, but it is difficult to keep ahead of the tall thick grass which grows so quickly. The last time we employed a young lad to cut down the grass, everything in sight was cut right down, including our runner beans! Also with the heat and numerous black ants which bite, some of the joy of gardening is taken away.

Sometimes we get fresh meat and vegetables from Lisala and usually I divide these and either distribute them or keep the meat in the freezing compartment of our refrigerator until the other missionaries have need of it. With two young single men on the station, a husband and two small children, I am not without my share of sewing and mending!

From Monday to Saturday I operate the radio for our radio contact with Upoto and Bolobo. From Bolobo we can send and receive urgent

Mrs. Irene Masters supplying a leprosy patient with a blanket from a Wants Box at Pimu.

messages to and from Kinshasa. These daily contacts have made a terrific difference as far as communications are concerned.

The amount of entertaining we do has surprised me as there always seems to be someone visiting. Although they do not always stay with us, we all share in the entertainment, and we enjoy having different people around to catch up on happenings in other places.

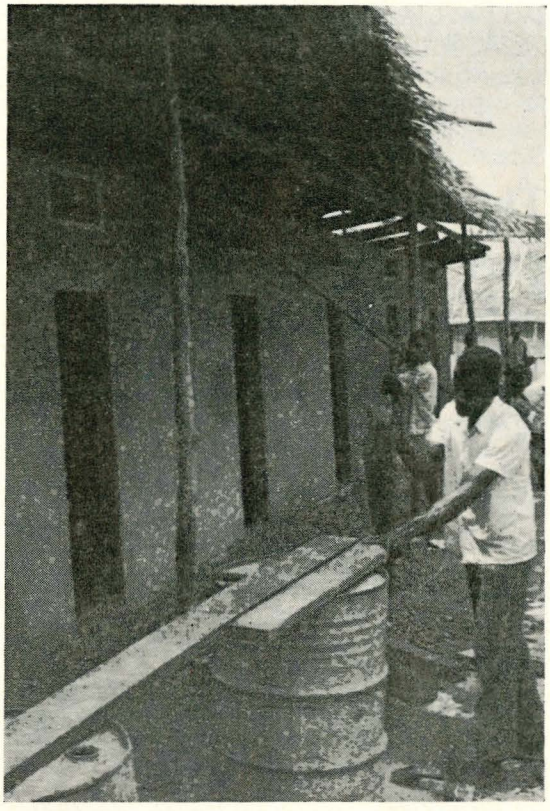
Last year I was helping Norman Epp, an American Paxman, to learn Lingala, as our senior missionary, one of the two nurses, has more than enough to cope with. I do not claim to have taught him, as I am still learning Lingala myself, but I was able to go through some of the lessons in the Lingala Grammar Book with him. Now he is putting into practice what he has learnt by talking to the workmen.

Sharing in medical work

Just recently the women's sewing, reading, and writing classes have recommenced under the leadership of Malata, the pastor's wife. The reading and writing classes are every Tuesday, Wednesday, and Thursday afternoons, and the sewing class every Friday afternoon. I have been along a couple of times to see what they do and to give a hand if possible. The reading and writing class was divided into the beginners class, taken by Malata, and those who could read and write a little were taken by myself. I thank the Lord that this opportunity has arisen, not only to help the women to read the Bible but also to discuss what we read, that we may edify each other and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

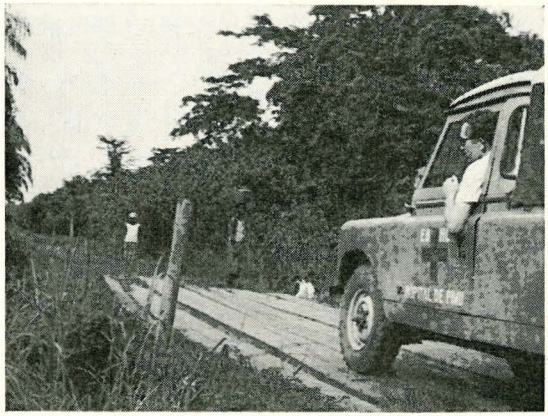
Many people have said, "it is a pity you are a nurse as it is difficult not to become involved with the hospital when you have a home and family." This is true, but in many ways I feel that it is important especially as there are no other doctors with whom David can discuss medical problems. At least I can be a sympathetic listener and understand his problems both medical and non-medical, even though there may be little I can do to help.

As far as hospital work is concerned, I occasionally give a general anaesthetic with ether, and sometimes fill in, if necessary, assisting at operations and helping in the ante-natal clinic. I give a few lectures to the nursing students but, as I am not good at teaching, I do not feel happy knowing that the students should have better facilities. Each year I say "no teaching next year", but with the staff situation as it is, how can one sit back doing nothing, knowing that the only two other nurses are coping with a full three-year teaching programme, running the maternity and hospital wards, feeding and caring for premature babies, assisting in the Operating Theatre, doing Public Health work on the Mission as well as outlying villages, taking their turn at being "on call" one in four nights and at week-ends, working on duty rotas, etc.? Surely the Lord can use me to ease their load a little, even though it may not be very much, until the staff situation improves.



Building the new dormitory for nursing students at Pimu.

Dr. David Masters driving across one of the better road bridges in the Pimu area.



The hospital is part of the Christian witness at Pimu

by Richard Bartrop, B.M.S. missionary (short-term) at Pimu

SOME would describe Pimu as "a clearing in the forest with a hospital". But to get the true picture it is necessary to understand not only something of the place but also the people.

Pimu's day

At an early hour the first workers of the day come with brushes and shovels to rake the past day's debris off the roads and paths.

Schoolchildren are called and organized to do their share in keeping the Mission clean.

Prayers are announced by the morning drum and many people can be seen streaming from their houses to share in this corporate act of worship.

After Prayers it seems that Pimu comes to life. The nurses sort out their rotas, the students settle down to their classes, the women begin to prepare the food, ward services take place, the workmen cut the grass, make bricks and build walls. Those sitting in the shade of the trees—for already the sun is high—are busily chatting, hoping to make their voices heard above the sound of the children, screaming in their simple games as they wait for the gong which heralds their class.

It would be too much to give a detailed summary of all the activity during the day. The Primary School Director, Makongo Philippe, provides basic education for the children of the Mission and many from the near-by villages. Others come from further away and attend the school as "boarders". There is a small school run by a pastor where men are training as catechists for work in the villages, and there is the demanding task of surveying the village work and churches as well as the general work of the Mission itself. Most of this falls on the shoulders of Pastor Mondengo. The day-to-day work of the hospital has been mentioned and described by others, but must not be left out in this catalogue of Pimu's activities.

The Hospital

Of course, there is a lot more to running a hospital service than the medical side. Wards have to be maintained and cleaned. And Pimu, due to its isolation, has to be kept in communication with the outside world, and the vehicles that do it kept running. Nurses and workmen have to be paid, workers organized and water and electricity provided.

Finance features largely in our problems. No bank next door to cash cheques in and for many years the B.M.S. in Kinshasa has acted as our Banker by remote control. But this, and rightly so, is no longer to be.

Basically our money comes in three ways—money received from patients, salaries for the nurses school and the annual grant from B.M.S. in London. Out of this we have to pay not only all our medical expenses for the running of the hospital, but also any construction work we wish to carry out.

The problems that we face are complex. It may be that the money we need immediately at Place A or Place B is, in fact, at Place C. But more often the problem is simpler; we reach the supermarket cash-out desk and the amount on the till-roll is more than we have in our purse!

Why work at Pimu?

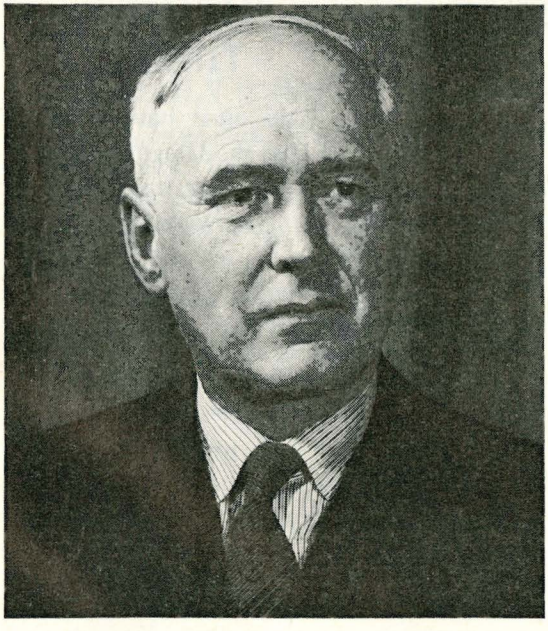
Many times we could sit and list all the reasons for NOT working at Pimu. To see the doctor and nurses trying to teach twenty students in a three year course, as well as coping with a Public Health programme and all the normal hospital duties; to see the Pastor with no other trained person to help him, striving to cover a vast area of opportunity; to see the painstakingly slow process of any construction work, men digging rocks out of deep holes and breaking them into gravel by hand, and the problems of buying and transporting material—do any results make it all worth while?

But then we see someone coming to know Christ better, we see a student pulling his shoulders back in pride at a job well done, we see the mason standing waving his trowel like a baton balancing precariously on scaffolding of bamboo sticks and old oildrums, watching the plumbline and level, waiting for a verdict of approval; at times such as these we forget the problems and think of Pimu, not as "problems" but as people.

In the last six months I have learnt a lot about housebuilding, none of which will be of use at home. I know which sticks to cut so that ants will not eat them, where to dig for good mud and how to weave "ndele", the type of thatching used locally. Slowly it has occurred to me that here, right in the middle of the second largest forest area in the world, we have everything we need to build all the houses we want, just 200 yards from the door. And right in the middle of all our problems there is sufficient of God's grace to see us through.

Let us not forget the problems, the lack of personnel, the need for more transport and money, but let us continually be aware of the love of God. Let us pray that by the help of the HOLY SPIRIT our faith may be increased.

B.M.S. Chairman 1972-73



Professor John N. Cumings, M.D., F.R.C.P., F.R.C.Path., became Chairman of the B.M.S. at the Annual Members' Meeting on 25th April.

Dr. Cumings has been linked throughout his life with the Haven Green, Ealing, Baptist Church, where he is a deacon. He was for a period missionary secretary. He is a past president of the Western Council of the L.B.M.U. and was president of the L.B.M.U. 1969–70.

Dr. Cumings has served as Chairman of the Medical Sub-Committee and the Candidate Board of the B.M.S. During his four years as Chairman of the Candidate Board (1968–72), eighteen married couples and forty-five single missionaries were accepted for service overseas with the B.M.S.

In his medical profession Dr. Cumings is an acknowledged authority in Chemical Pathology. He is Professor of Chemical Pathology (Emeritus) and Hon. Consultant Pathologist of the National Hospital, Queen Square, London. He is a Past President of the Association Clinical Pathologist (ACP) and the Section of Neurology, Royal Society of Medicine (RSM). He is the author and editor of about a dozen books, has written more than 70 scientific articles, and is currently Chairman of the Medical Research Committee, Muscular Dystrophy Group of Great Britain, and a Trustee of the Migraine Trust.

Background to Prayer

Based on the B.M.S. Prayer Guide for 1972.

THE number of B.M.S. missionaries now working in Orissa, India, has dropped considerably during recent years but the work of the church continues and we remember this during the month of July.

This is an area where Baptists were the majority group forming the Church of North India and therefore Bishop J. Mohanty is well known and much respected as a Church leader.

The two hospitals have long maintained a high standard of service that has been recognized over a wide area. It is still hoped to appoint an Indian medical superintendent at Berhampur. At Udayagiri there are both financial and staff problems and, at present, only one missionary, Miss Irene Wright, is still at the hospital.

One of the problems in the Kond Hills district has been the new intensity of tribal feeling so that the Kui speaking people have not been happy to welcome leadership from others. This led to the resignation of Dr. Sukant Singh, an Oriyan.

Miss J. Sargent and Miss A. Bound have been working on the proof of a new translation of the Kui New Testament.

Mr. and Mrs. A. Casebow have recently returned to Diptipur after furlough and have plans for further development in agricultural work

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Missionary Record

Arrivals

18 April. Miss G. Hunter from I.M.E., Kimpese, Republic of Zaire.

20 April. Mrs. R. F. Robson from Bolobo, Republic of Zaire; and Miss M. White from Bogra, Bangladesh.

8 May. Mr. and Mrs. A. G. Bennett and family from Ludhiana.

Departures

20 April. Rev. E. L. and Mrs. Wenger for Bangladesh.

26 April. Mr. L. L. Collis for Bolobo, Republic of Zaire.

1 May. Miss R. Montacute to Brussels.

In Memoriam

The Baptist Missionary Society has received, in memory of the late Mrs. D. N. Clarkson Piper, the sum £56.00.

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World Poverty. Anon., £25.00; Anon., £5.00.

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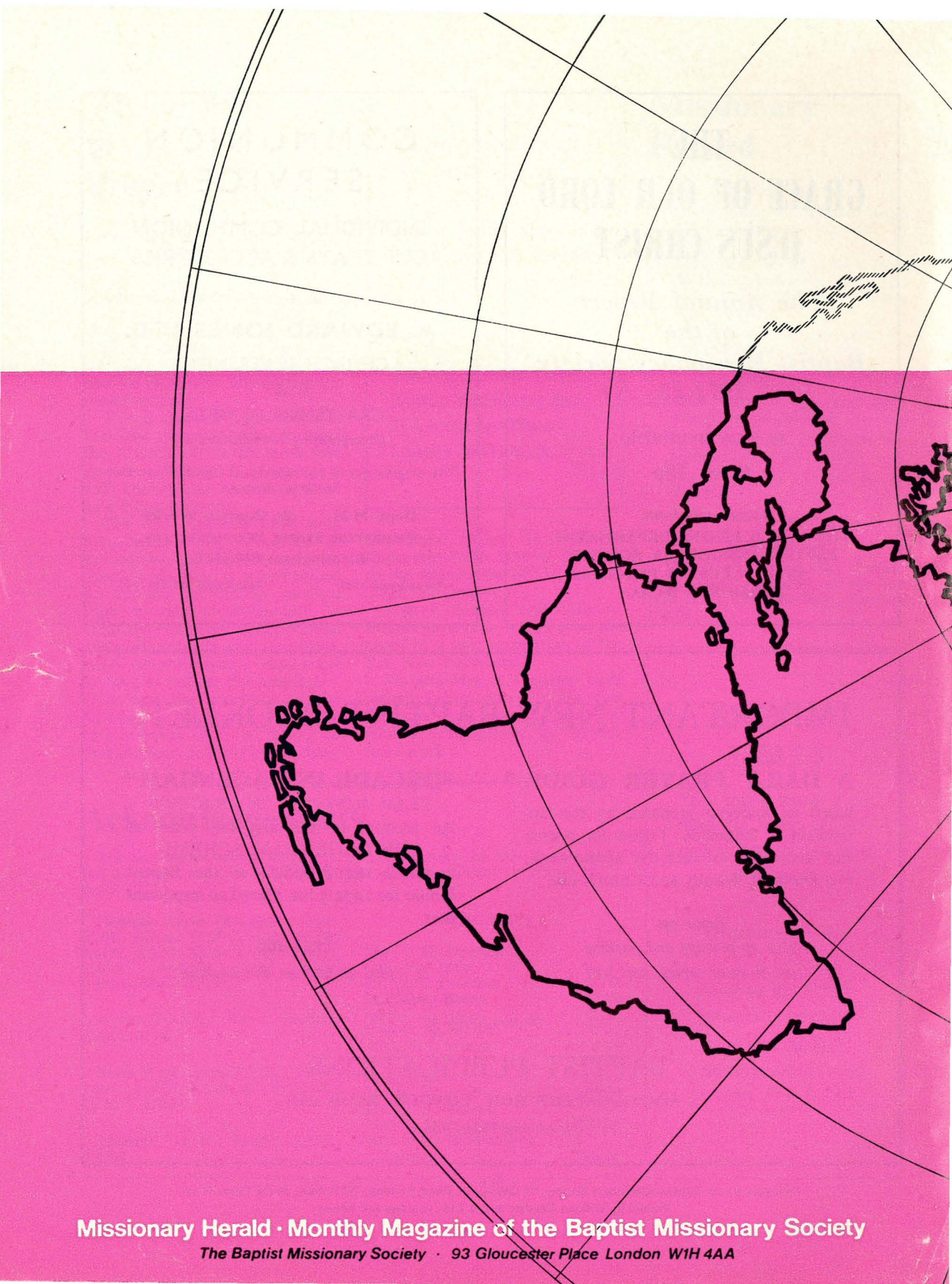

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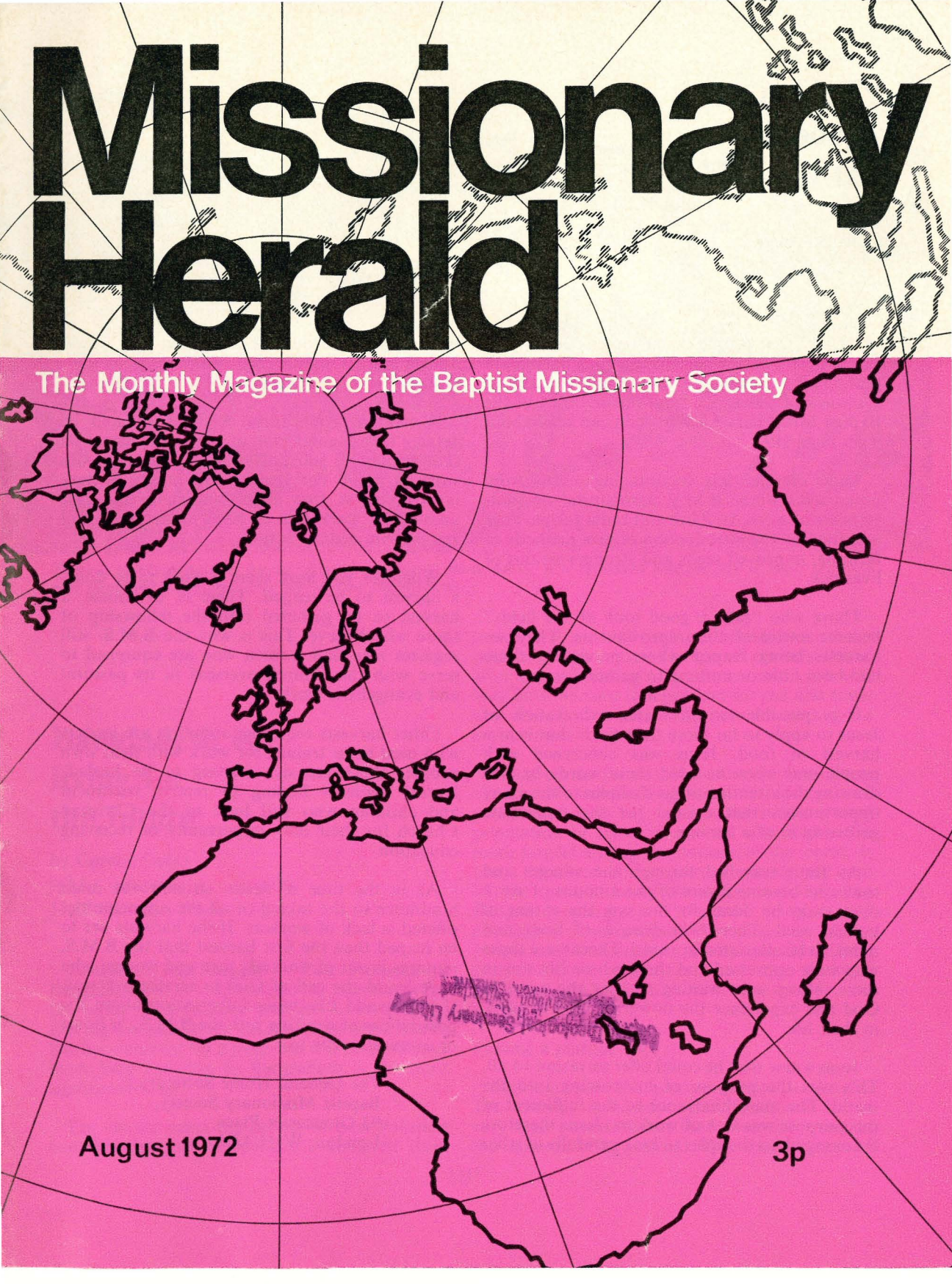


August 1972

3p

"Take a good look at the fields"

(John 4:35)

by B. W. Amey

AN area that people could remember only as a desert is now producing two harvests a year. This is testimony to the effectiveness of the work of the agricultural missionaries of the Baptist Missionary Society. You can read about it on page 119.

There are similarly encouraging results from other areas where B.M.S. agricultural missionaries are at work. In Zaire and India people have benefited by the introduction of new methods of farming, improved seeds and stronger strains of livestock.

Those who "take a good look at the fields" become aware of the improvements. They see harvests being reaped where previously there had been little or nothing to gather.

It is possible to allow this exhortation of Jesus to apply to far more than fields that bear a harvest of food. Jesus was concerned with people and when he used these words he was drawing the attention of his disciples to the many opportunities that existed for the immediate gathering in of a harvest.

As Jesus travelled through the villages and towns he became aware of the amount of work that could be done, for he saw the extent of human need. There was disease, of body and mind, to be alleviated or cured. There were those who were oppressed and those whose life was in ruins. Many were waiting to hear the word of God and experience the power of God at work in their life.

Jesus knew that he could offer salvation to all, This was the purpose of his coming into the world. The main hindrance to the fulfilment of this purpose was lack of workers. Jesus therefore encouraged his disciples to look carefully at what was happening around them so that they would understand its significance. The results of such thought should be action.

A modern application of the command of Jesus, "take a good look at the fields" could be that we should learn all that we can about the work in which the Baptist Missionary Society is involved. A true understanding of the vast amount of work that is being undertaken will result in immediate action.

Wherever you look there is work to be done, a harvest to be reaped. There is, of course, a harvest to be gathered into the fellowship of those who believe. This is why the B.M.S. still requires men and women who are equipped to serve with the Church overseas in its pastoral and evangelistic work.

Other harvests requiring attention are leaders who need to be trained for work with their own people; there are sick waiting to be healed; leprosy patients hoping to receive treatment and children who still look to the Christian Church for their only opportunity of receiving education.

As in the time of Jesus, so now the main hindrance to the taking of all the opportunities offered is lack of workers. If the harvests are to be reaped then the first harvest that the B.M.S. requires is one of workers; men and women who have heard the call of God to service overseas. If you would like more information about the possibilities of working with the B.M.S., at home or overseas, write to:

The General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

There is plenty of activity by the riverside in Dacca, Bangladesh. It is reckoned that the city is more crowded now than ever. Many refugees are seeking employment.

Bangladesh is living for the future

by Gordon Soddy
B.M.S. missionary from 1933
Field Secretary from 1957

Bengal — East Bengal — East Pakistan — Bangladesh—it is confusing to the outsider when the name of a country changes so frequently! During the past thirty years each of these names has been current for a time, but this latest change from East Pakistan to Bangladesh is the most significant of all.

For twenty years the people of East Pakistan had felt that the independence achieved from the British in 1947 had not meant their independence, but only a change of masters. Now, after ten months of disturbance and civil war they have become independent for the first time, and they have entered the new era with great enthusiasm.

What of the future? Has the new nation any chance of establishing itself in peace and prosperity? It is big enough, for it has a total population of some 70 million now, and ranks tenth largest among the nations of the world. It has a balanced ethnic pattern; ninety per cent of the people being Bengalis, speaking the Bengali language, and the rest being mostly aboriginal tribal peoples. The majority of the people are Muslims, but there are sizeable Hindu and Buddhist minorities, and the declared policy of the new state is to be secular and socialist.

Finding a market

Economically the picture is not so bright. The country is mainly agricultural, and has a very high potential, but that potential is not at the moment being realized. The whole pattern of

agriculture needs modernizing and mechanizing. It has one valuable cash crop—Jute—but this crop is continually threatened by man-made fibres. Jute grows in water in the delta area, where it is difficult to find an alternative cash crop to grow in the same conditions. Sugar-cane grows well over large parts of the country, but sugar is not an easy crop to market.

Unfortunately the country has very slender mineral resources. Considerable deposits of natural gas have been worked in recent years, but no oil so far. It is said there are large amounts of radio-active sands in some parts. But it is a delta country, with no hills of any significance and very little rock, and any coal or mineral deposits are buried deep under the delta mud.

Time is needed

Politically it has had a history of great instability and parties tend to split and reform with disconcerting ease. At the moment it is fairly united behind the leader of the Awami League which has an overwhelming majority in the legislature. If the present leadership can keep firmly in control, there could be a bright future, but many forces are trying to undermine this leadership.

So the future is very much in the balance. If the country could be left alone to develop itself, and if the present leadership can maintain control, there is some chance that a strong and prosperous nation will emerge.

Time, however, will be needed to repair the damage caused by the constant milking of the country by West Pakistan for twenty years, and by the ravages of the past year, and at first a great deal of foreign aid will be essential. Whether other countries will have the sympathy and the patience to help in this way seems doubtful; whether the people of this country will also have the self-discipline needed to put the country on a firm footing is another question. All we can say is that the country has a chance of survival. We pray that it may succeed.

THE CONTRIBUTION OF THE BAPTIST MISSIONARY SOCIETY TO BANGLADESH

TWENTY missionaries of the B.M.S. share in medical, educational, agricultural and church work. All are serving the people of Bangladesh in the Name of Jesus Christ.

This is witness that brings hope to many in a nation that has faced months of disaster and tragedy.

You may share in the work:
By prayer
By gifts to the General or Relief Fund of the B.M.S.
By offering to serve as a missionary with the B.M.S. overseas.

Send now to: The General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

David Stockley stands by the Landrover supplied by Operation Agri, of the Baptist Men's Movement, which clocked over 20,000 miles in 18 months.

Disaster has brought opportunity

by David Stockley
B.M.S. missionary since 1952

SUCCESSFUL projects with which we are associated all grew out of some disaster or upheaval beyond the control of the people involved, but during which their local settled environment was so disturbed that they together agreed to new ideas in agriculture. They had a common felt need!

Rangunia IRRI Rice and the Green Revolution followed severe flood. Ramghati Monpura Island and Sudharam's agricultural development, cluster housing and fishermen's co-operatives all followed as a direct result of the tidal wave of 1970.

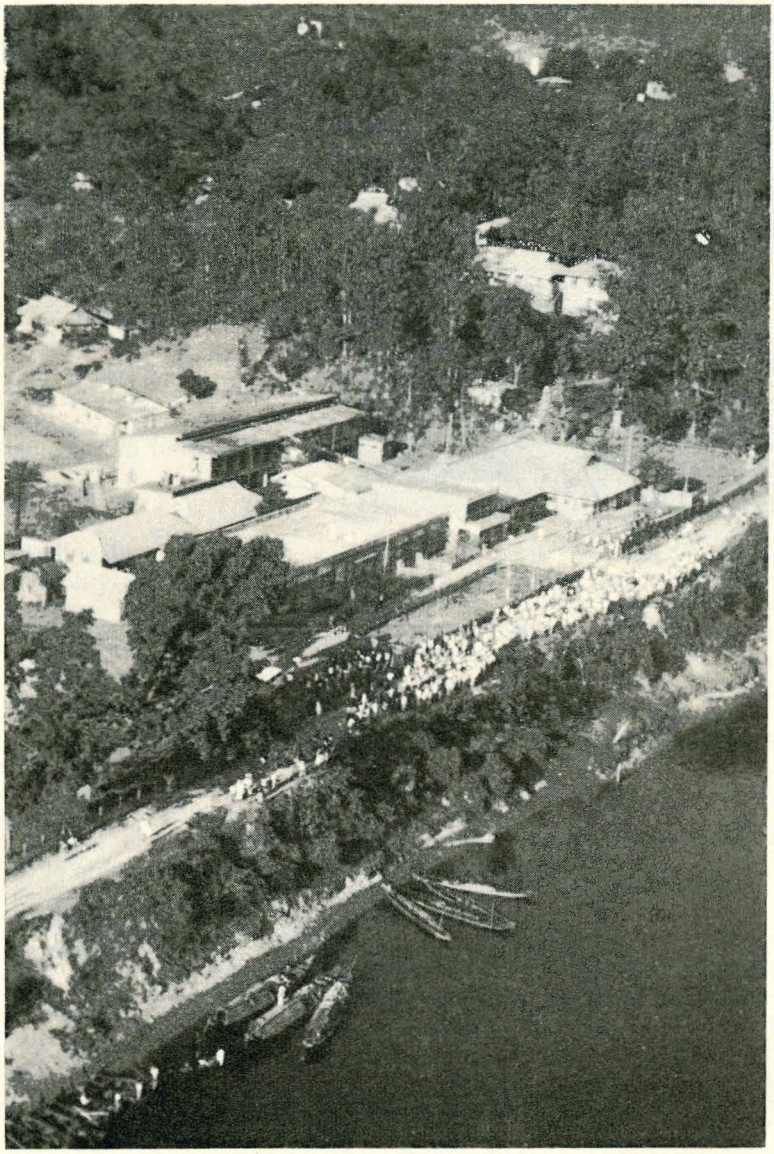
This leads us to say that agricultural extension in established environments is slow and ineffective. Future agricultural development in Bangladesh is through Farmers' co-operatives and where there is destruction and chaos from natural calamity like flood or cyclone, or from man made war, the ordinary people become receptive to new ideas and suggestions towards helping them to solve their problem.

The ideas of self-help, co-operation, activation and discussion must all be carried out locally in the affected area by dedicated and informed workers. The staff, workers and leadership of the Rangunia Thana Central Co-operative Association have been intimately involved in sowing the seeds of co-operation and agricultural development in several areas of Bangladesh.

Government courses

Farmers and new co-op leadership in the areas of development have been trained here in Rangunia. Also we have been involved in the training at Government sponsored courses, and in the field training in the new areas. Now from Rangunia experienced workers are going out to these new co-ops as sort of loaned extension workers. Staff members will follow up from time to time. One of our own leaders has become the "Secretary" to the Ministry for Co-ops, and Rural Development in the Government of Bangladesh. As the Minister said recently, he actually runs the work of the Ministry!

Rangunia Thana Central Co-operative



An aerial view of Chandraghona Hospital, Bangladesh. This photo was taken from a helicopter and crowds of people can be seen gathering to watch as the helicopter hovered overhead.

Association was originally a self help project in IRRI rice after flood destroyed the local rice. Because our farmers were able to produce in one new irrigated crop five times what they used to produce in an entire cropping year, the extension became a permanent feature of the local agriculture.

The ideas of co-operative and IRRI rice were infectious, and have now spread to ten other parts of Chittagong, and to other areas of Bangladesh. A proposal is going up to the ministry already mentioned, that our Co-op centre be recognized as a training centre, with our farmers' fields and the village primary societies as the classroom.

20,000 miles

As agricultural missionaries of the Baptist Missionary Society, we have, along with Muslim

and Hindu leaders and staff, been part of this co-operative since it all began in November 1967. With Operation Agri funds we have been able to demonstrate new agricultural techniques locally. The recently received Operation Agri Landrover has enabled us to take ideas far afield. The Landrover has been the "work animal" carrying fowl, fodder, fuel or fertilizer, also ideas to the people, and people to the ideas.

In eighteen months, despite the fighting, we have clocked 20,000 miles. The passenger list must equal the mileage! Operation Agri gave a Soil Testing Kit. With this we have been able to discover the actual plant nutrient situation in a thousand fields up and down the country. We have thus been enabled to advise hundreds of thousands of farmers on actual crop needs in development programmes.

We can still help

Because of the success with rice we have been able to devote our time developing poultry projects, and introducing other crops. In poultry we started with a few good birds, have built up feed-mix, housing, breeding, hatching and rearing systems in the villages. Crops introduced include maize, peanuts, sweet potatoes, sunflower, millets, and English vegetables.

Co-operative leadership is unfettered and free to extend its ideas and experience in any area. Here they have the advantage over Government Officers. Co-operatives assist the various Departments by full utilization of the Government inputs. Government Departments will decrease as co-operatives absorb the best extension workers.

Our own continuing contribution as a Missionary Society can be through maintaining agriculturalists in this developing situation—if invited to—and from time to time providing the inputs needed from outside Bangladesh: inputs like special seeds, livestock, equipment and funds as required. Future Agricultural Development in Bangladesh is thrcugh farmers' co-operatives.

David Stockley is invited to stay

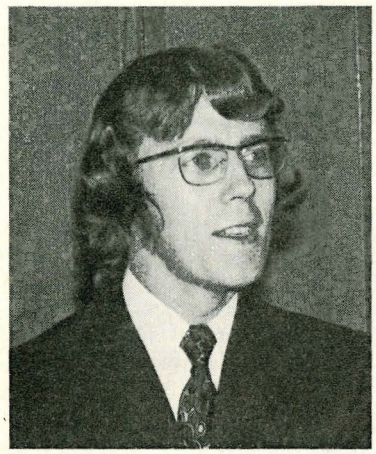
THE work that Mr. Stockley has done in Bangladesh is greatly appreciated. When it met recently the Managing Committee of the Rangunia Thana Central Co-operative Association discussed Mr. Stockley's work and then passed a resolution which included a request to the B.M.S. for Mr. Stockley to be allowed to continue his work at Rangunia.

The resolution also stated "His name will ever remain in the hearts of the farmers of Rangunia as their best friend, philosopher and guide in the field of agriculture. As an untiring giant worker Mr. Stockley has been able to educate the farmers of Rangunia in using better seeds, application of fertilizer and manure and the techniques of growing new crops other than the usual one".

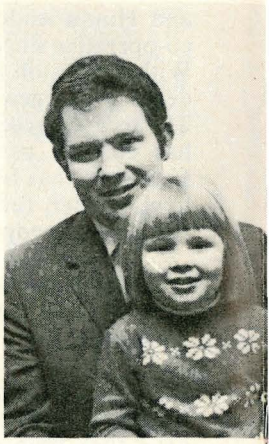
Some months ago David Stockley was asked to set down, in the form of leaflets that could be circulated, as much information as possible that would be helpful to farmers. This he has now done and there are leaflets on "Suggestions on Seeds", "Suggestions on Cattle and Goat" and on Soil and Fertilizers.

These leaflets have been translated into Bengali and it is reckoned that, through the Co-operative Association, the advice will be of help to millions.

Something of the value of David's work can be judged from the following comment: "It is a wonderful thing to drive to Chandraghona now, and see the rice crop being harvested most of the way up there; and to know that five years ago at this time of the year this was a desert waiting for the main crop to be sown in about two months time. Now they have this harvest, and a jolly good one from the look of it, and there will be another in the autumn. This is the work of a group of men of whom David is one (and not really the least either!)".



MR. DAVID GRAINGER (Left) has just completed his course at the Northern Baptist College and leaves for Brazil this month. David is a member of the Owton Manor, Hartlepool Church and has been a Sunday School teacher and shared in youth work. He has shown an interest in Old People's Welfare and Spastics Home Support for a number of years. Before entering the Northern College David followed a number of courses in business management and worked as a Personnel Officer.

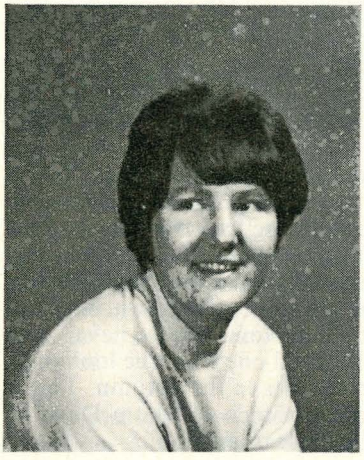


A NEW building, recently completed in K missionaries. **MR. and MRS. GORDO** houseparents and, after a short course in Fren

Gordon and Noreen Cato are members c Cato has been a deacon and both have been ir electrical engineer and Noreen was working i two daughters aged four and two.

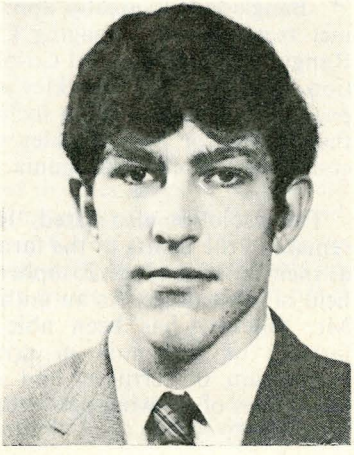
MISS ANNA WEIR, R.G.N., S.C.M., Q.N. (Right) trained at the Glasgow Royal Infirmary and has also taken a Neuro-Surgical Nursing Course. Anna is a member of Adelaide Place Baptist Church, Glasgow, where she was baptized. She has shared in literature distribution and visitation. She was, for eleven months, with the Church of Scotland Mother and Baby Home. Anna has offered for nursing service with the B.M.S. in Asia and hopes to leave in the autumn for Nepal.

MR. PETER SCHWIER (Below) is a farmer who is now in Zaire to share in the work at Tondo. Peter comes from the Diss Brethren Hall in Norfolk. He was at the Chadacre Agricultural Institute for two years. At college he was head of the Chapel Committee and took some services. Peter has been aware of a call to be a missionary from his teens.



MISS BERYL FOX (Left) has just completed two years at St. Andrew's Hall, Selly Oak, and is now in Brussels for language study before going to Zaire as a church worker.

Beryl is a member of Darnall Road Baptist Church, Sheffield, where she has been a C.E. leader and a Sunday School teacher. She was Chairman of the Council of Churches for two years and a member of the Attercliffe Multi-Racial Association.

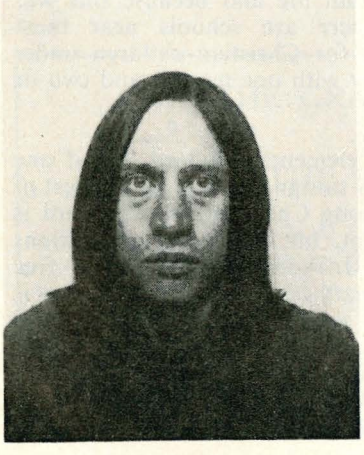


nshasa, Zaire, is a hostel for the children of
N CATO have been appointed as the first
ch in Brussels, they leave for Zaire this month.
f North Shields Baptist Church where Mr.
nvolved in youth organizations. Gordon is an
n accounts before their marriage. They have

MISS RUTH MONTACUTE (Right) is in Zaire to teach at the British Association School in Kinshasa. Ruth trained at the St. Mary's College of Education, Bangor. She has been teaching in an infant school in an educational priority area, but has retained her membership at Clarence Park, Weston-super-Mare. Ruth has been attending Summer Schools for a number of years and it was there that her call to service overseas was confirmed. Her father is secretary of the Baptist Men's Movement.

MR. JOHN YULE, B.Sc. (Below) has been taking the Dip. Ed. course at Newcastle for the past year and has offered for one year's voluntary service in Zaire. He is a member of the Saffron Walden Baptist Church. John took his degree in Applied Science at Newcastle and before that spent a year at the Cambridgeshire College of Art and Technology.

MISS KATHLEEN INCE, S.R.N., S.C.M. (Left) is a member of Garland Street, Bury St. Edmunds. She trained at St. Thomas's Hospital and Norwich and was a staff midwife at Mayday Hospital, Croydon. She was president of the St. Thomas' Hospital Christian Union and helped at the London Embankment Mission for two years. Kathleen has studied at St. Andrew's Hall for a year and is now in Brussels before proceeding to Zaire. Her father is Chairman of the Operation Agri Committee.



MISS MARY RASMUSSEN, S.R.N., S.C.M. (Right) leaves for Brazil this month. A daughter of the manse, Mary was baptized at Chadlington, Oxford, in 1957 and her membership is still with that church. She was educated at Chipping Norton Grammar School and did her training as a nurse at Horton General Hospital, Banbury and Sorrento Maternity Hospital, Birmingham. Mary is a member of the Nurses' Christian Fellowship.

A senior nurse stands by the bed of a small child in Chandraghona Hospital. In this accompanying article the future of such children is considered.

The Church must be ready to teach

by Stanley Mudd
B.M.S. missionary from 1953

IN no society has the education of its young people ever been confined to the schools and no persons are more aware of this fact than teachers.

The less complex the society and the less rapidly it changes, the more this is true. This article is particularly concerned with Christian schools in Bangladesh, but it is worth remembering that most Bangladeshis do not go to school and of those that do, the formal schooling of the majority ends before the age of ten.

If you or I go to a Bangladesh village and observe how well equipped for survival in a village environment the average illiterate villager is, what skills and experience he has and how ill-equipped the average Western-educated person is, we shall soon learn not to equate education and schooling.

Villagers are educated to earn a living. They learn to plough, sow and reap, to fish, to swim, to row and punt (especially in the Barisal area), to make certain tools to build a house, to cook, to sew, to clean, to deliver babies and prepare the dead for burial.

The full life

If society did not change, schools would scarcely be necessary, but changes there are and they are increasing. Increasing numbers of people move to the towns and cities and lack of schooling is a great handicap in urban industrial living. It is also a great handicap if one wishes to live a full Christian life and because this was early realized there are schools near most churches; mostly for Christian children under twelve and mostly with one teacher and two or three classes only.

They are very elementary indeed, but if one regards the ability to sign one's name as a test of literacy, then among Christians the standard is about 80 per cent, but among non-Christians 25–30 per cent. In some areas there is free Government primary education. If this facility is extended—as it surely will be—then village Christian schools will probably slowly disappear because they are not free, but this has not happened yet. When it does happen, Sunday Schools will be all the more important.

Secondary education is for the wealthy few. "Wealthy" means those who can afford the monthly fees of about a pound (tuition and boarding). There are three Protestant High Schools, mainly for Christians, in Barisal. It is hoped that there will be at least two more in the north when things get back to normal again, but there are many more Christian children in non-Christian schools. They receive some Christian education if there is a teacher available to give it. If not, they must rely on Sunday Schools, the churches, the youth group (if there is one), the Women's Meeting, the district "big" open air meetings with special speakers and, above all, the home.

More Christian students

The Christian community has traditionally been more concerned than most other communities with the education of girls, but if there has to be a choice then the boys of the family will get priority. The immediate advantage for the family is obvious, but if Christian teaching in the home suffers, then it will be to the ultimate disadvantage of the Christian Church.

And the future . . .? Bangladesh is now a secular state, and it is possible that in the future there will be no religious teaching allowed in schools. If this decree is promulgated, it will be directed mainly against the Muslim extremists who collaborated most with the Pakistani army. Christian hostels for school children will be important for many years to come, but it may not be worth the Church's supporting Christian schools in future if Christian teaching in them is to be banned.

Children sit on low stools with their plates on the floor as they enjoy a meal in Bangladesh.

Even so, an increasing number of Christian boys and girls will go to college in future. The number of Christian students has risen enormously in the last ten years—not only in colleges, but in technical colleges, hospitals and teacher training colleges. We may hope that in a secular state there will be increasing opportunities for the educated of minority communities.

The future is very uncertain, but it seems probable that Christian education will increasingly become the responsibility of the Church in Sunday services, in hostels, Sunday Schools and meetings organized and sponsored by the Church, and less the responsibility of the Christian school which, supported as it is by Government grants, will have to abide by Government regulations.

THE GRACE OF OUR LORD JESUS CHRIST

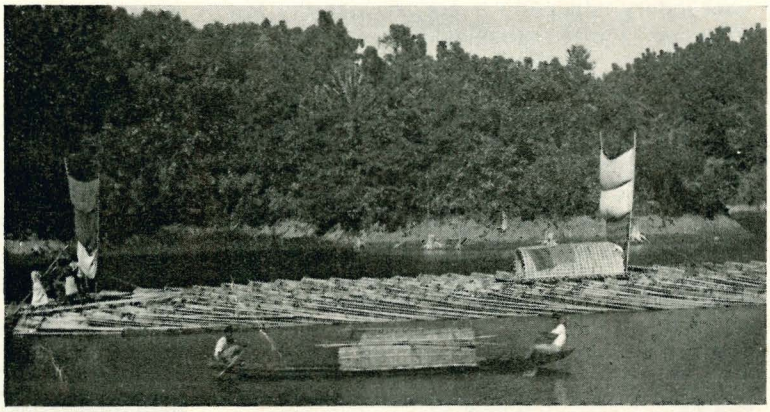
THE ANNUAL REPORT OF
THE BAPTIST MISSIONARY SOCIETY

will give you information about the work
of the Society in different parts of the world, including Bangladesh.

Price 10p

Available from:

Publications Department, B.M.S., 93 Gloucester Place, London, W1H 4AA



A peaceful scene as a large bamboo raft makes its way between Rangamati and Kaptai in Bangladesh. The peace has been disturbed by war, but now again there are opportunities for development.

Women in Bangladesh will train for the future

by Valerie Hamilton
B.M.S. missionary from 1967

PAUL was encouraged by the presence and witness of women like Priscilla, Lydia, Lois, Eunice and others in the early Church. We, also, are encouraged now by women who are willing to shoulder responsibility and make a valuable contribution to the work of Christ in the new country of Bangladesh. We thank God for them.

As in most aspects of the Christian work in Bangladesh, the future of women's work will concern small groups and individuals.

The visiting of two or three women to the homes of Hindu, Muslim and Christians alike meant a great deal to families when chaos reigned in 1971. As a result of hearing the quiet word, whether in conversation or in prayer, and sensing the peace and confidence in their hearts, many non-Christians have been attracted to the Lord Jesus. They have expressed dissatisfaction with their own faith and several families are even now receiving Christian instruction.

The task of the missionary is, as always, to bring the women of Bangladesh to a point of dedicating themselves fully to Jesus Christ and learning to walk daily in close fellowship with Him.

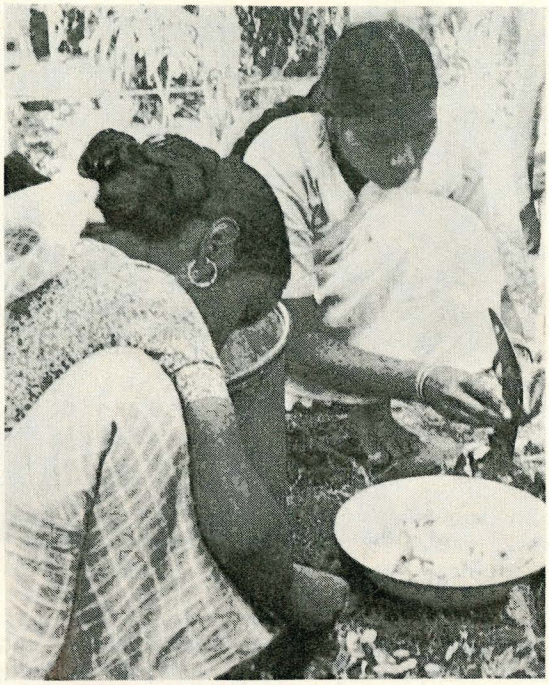
The result of this will be that their eyes will be opened to the opportunities just waiting to be taken. So often the cry is, "I cannot do that. You do it. You can do it much better than us." Again and again they need to be reminded to rely on Christ for strength and to forget their own inadequacy.

Visitation

More opportunities are presenting themselves in Bangladesh at the present time, than at any time since partition from India in 1947. The doors are wide open for work and witness. We must see that no opportunity is lost.

Visiting sick or bereaved neighbours in the name of Jesus Christ; visiting and distributing literature to staff and patients in the hospitals; holding daily prayers with the family, so teaching the children to pray and where possible read God's Word, are all things the women should be encouraged to do regularly.

Our future programme must include more Bible Schools, Women's Camps and Sunday



Women in Bangladesh prepare their vegetables on a large curved knife.

School courses. Somehow the idea has grown that only trained school teachers can teach in the Sunday Schools. This and other incorrect ideas must be put right.

Training must play a very big part in our work in the coming days. More fully trained evangelists are essential. We have some excellent women but not enough. This raises the question of what kind of training they should have. More attention must be given to this, if we are to make the impact in the future we know we can make.

Training

All too often, we are satisfied with the minimum amount of qualifications and what is a rather inadequate training. Is this good enough when we know we are in the service of the King of Kings?

Whether admitted or not, the attitude seems to be that evangelistic work is to be taken up when all else fails. Surely this is something which must be corrected in the coming days.

But the needful training does not cease with the evangelists, for there are other spheres of service open to women.

An adult literacy programme has been commenced in the north and, we trust, will be extended to other areas. National workers can be trained to take over, while the missionary moves on to another needy village.

This applies to the work of the nurses in village dispensaries also.

The doors of opportunity are wide open, but they could close at any time. Pray that the Church of Bangladesh may realize this and really labour together with God, so that He may be given the central place in many hearts and many homes.

MORE MISSIONARIES ARE NEEDED NOW

Doctors - Nurses - Teachers - Pastors

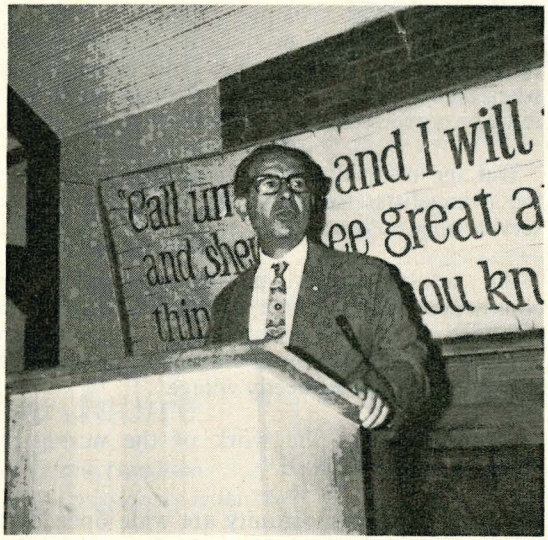
There are opportunities for work in Bangladesh, Zaire and Brazil.
A retired dentist has been accepted for work at Kimpese.
Offers from retired doctors will be welcomed.

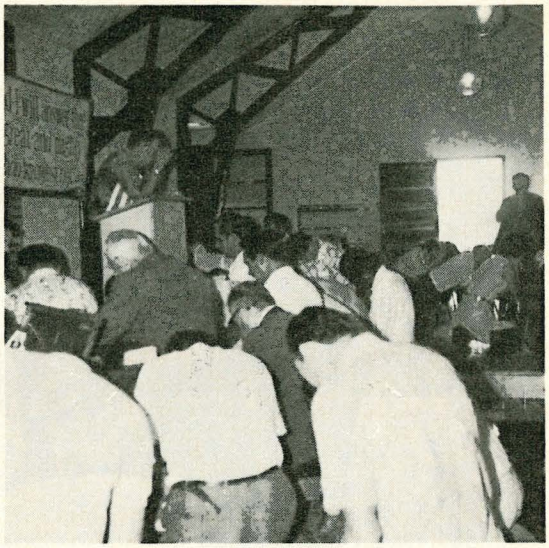
Write to:

The General Home Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA

Independence and life

IN 1822 Brazil gained her independence from Portugal. In September there will be many celebrations of the 150th anniversary of that event.





For some while Baptists have been planning a campaign with the title "Independence and Life". Preparatory meetings were held in Santa Caterina and here (above) a prayer meeting is in progress; (left) David Gomes, a Brazilian representative of the Baptist World Alliance, addresses a meeting. Mauro Seraphim, President of Paraná Baptist Convention, also spoke to the pastors, preparing for the September campaign.

BOOK REVIEW

DEUDDEG DISGYBL (TWELVE DISCIPLES) is a Welsh book which sets out to give brief pen-portraits of twelve prominent Christians, assessing their contributions and significance. The author's choice of subjects seems purely arbitrary and ranges from St. Augustine in the fourth century to Gladys Aylward in the twentieth. Two Baptists are included—William Carey, the father of modern missionary work, and Timothy Richard, one of the founders of modern China.

The 88 page book, written by Carey Jones, is amply illustrated and contains suggestions of the way the material can be presented in Sunday School, together with information about films and film-strips available. (Incidentally it appears that Timothy Richard is the only one of the twelve about whom there is no film or film-strip.)

Originally intended for children between 12 and 14, the book contains some details which might be considered unsuitable for that age group but nevertheless it is an admirable handbook for the teacher and for the layman it could prove a valuable (if brief) introduction to the lives of those it portrays. Hugh Matthews.

This book is obtainable, price 35p, from the author, Mr. Carey Jones, 49 Court Road, Wrexham, Denbs.

Background to Prayer

Based on the B.M.S. Prayer Guide for 1972.

B.M.S. Summer Schools are an important part of the work of the B.M.S. Young People's Department. Probably thousands of members of Baptist churches in the British Isles can recall enjoyable and challenging times at Summer School. Many of our B.M.S. missionaries date the beginning of their interest in work overseas to a particular Summer School.

The theme for the Summer Schools this year is "Living" and as young people consider together all that is involved in the life of the individual and the world we pray that many of them will wish to use their own life for Christ in the world.

Some of the home staff are travelling overseas this year and this month we remember the Rev. A. S. Clement, on a visit to Jamaica, Brazil and Trinidad, and the Rev. H. F. Drake visiting Zaire.

We pray that the advocacy for the Society in all the supporting churches may result in an increasing number of candidates offering to serve overseas. There are many opportunities.

Missionary Record

Arrivals

23 April. Miss A. Glover from Chandraghona, Bangladesh.

10 May. Mr. and Mrs. A. G. Bennett and family from Ludhiana, India; Rev. C. and Mrs. Gill from Freetown, Sierra Leone.

24 May. Miss E. A. Newman from Bhubaneswar, India.

5 June. Miss W. M. Gow from Baraut, India.

7 June. Miss S. Finch from Faridabad, India.

Departures

18 May. Rev. A. A. Somerville for short term service at Barisal, Bangladesh.

1 June. Miss E. Motley for Antwerp, en route for Kimpese, Zaire.

Marriage

8 April. At Kinshasa, Miss Merle Johnson and Mr. Samuel Tshiamalenge.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 28 April to 2 June 1972 inclusive.)

LEGACIES

	£
Miss G. M. Boyce ...	50.00
Rev. Percy S. Bragg ...	478.28
Dr. Hugh Stanford Bryan (Medical)	250.00
Miss Emily Elizabeth Clarke	150.00
Mrs. Lilias J. Conway ...	800.00
Mr. H. W. P. Mabbett	25.00
Mrs. Mary G. Prichard	187.50
Miss D. M. Reeve ...	20.00
Miss K. L. Steven ...	200.00

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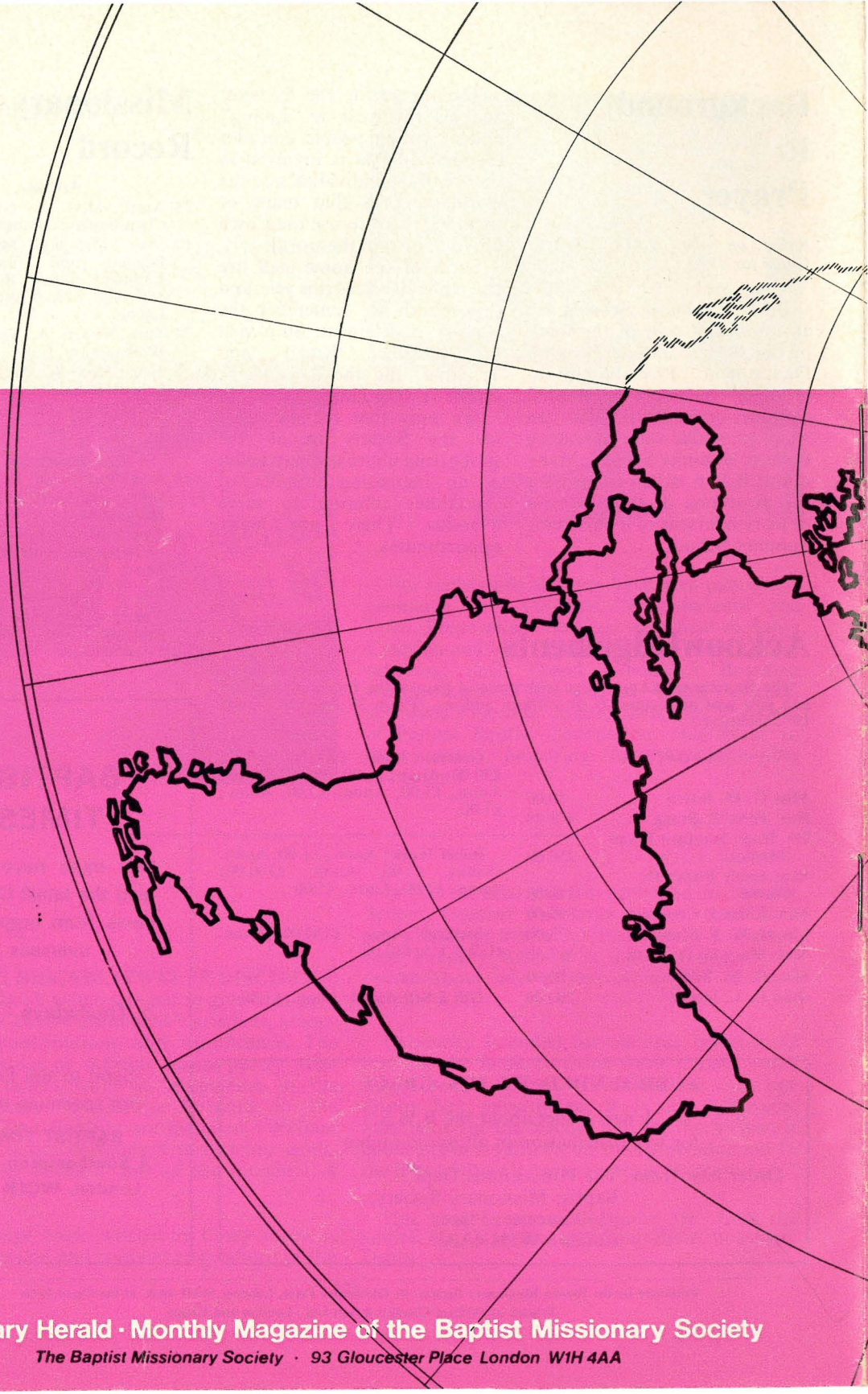

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SEPTEMBER 1972

Missionary Herald

3p

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

The Baptist Church at Itacoatiara, Amazonas, Brazil. (Photo: Roy Deller)

INDEPENDENCE AND LIFE

THE rallying cry in Brazil in September 1822 was "Independence or Death". To mark the 150th anniversary of Independence the Baptists of Brazil are planning a campaign with the title, "Independence and Life".

The symbol chosen to identify the Baptist celebration of this event is reproduced on the front cover of this Missionary Herald. The sign of the fish, adopted by the first century Christians, is included within the colours of the Brazilian national flag.

Pastor Amélio Giannetta, Executive Secretary of the Board of Evangelism of the Brazilian Baptist Convention, explains that "Independence and Life" will be the cry of the Baptists of Brazil to their 93 million compatriots.

There are two motives behind the campaign; a love of Christ and a love for their homeland. Baptists wish to co-operate in the celebrations by giving a new dimension to the spirit of independence; a dimension which is only found in Christ, the true liberator of mankind.

The hope is that churches will be encouraged to evangelize locally and that they will contribute to the funds of the Brazilian Baptist Convention, to enable it to meet the challenges of the Anniversary year.

This issue of the Missionary Herald shows how Baptist witness has developed in Brazil and the contribution made by the Baptist Missionary Society in the State of Paraná. It also looks at the opening opportunities in Amazonas.

After 150 years Brazil is still looking to the future

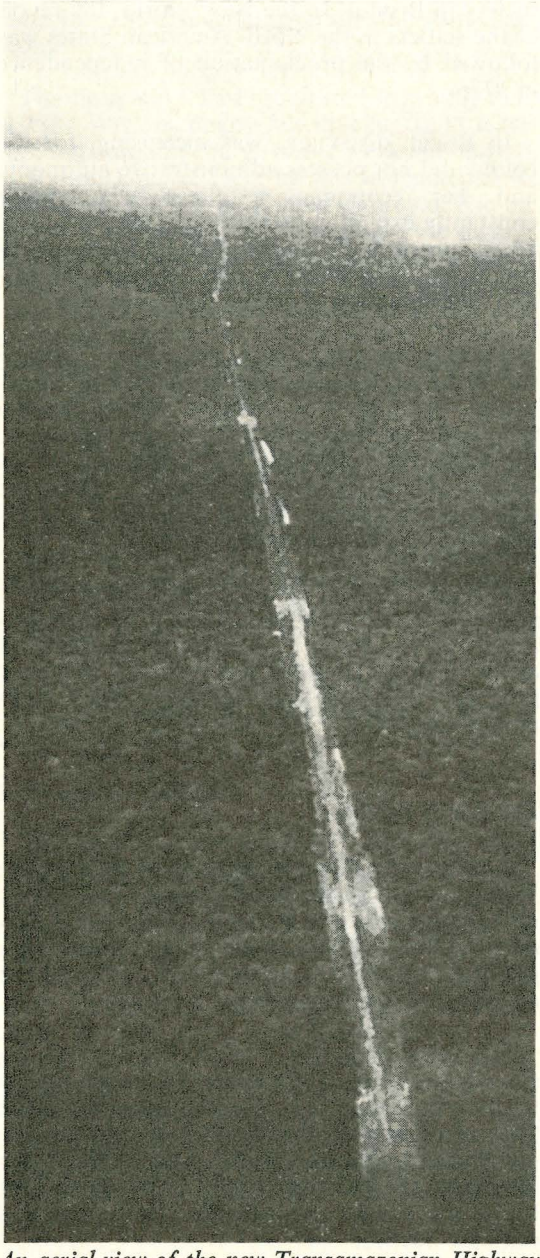
THE year 1972 has witnessed, throughout Brazil, tremendous manifestations of enthusiastic national pride. These celebrations have reached their culmination this month, the 150th anniversary of independence. More than ever before, the Brazilian people, proud of their heritage, are determined to make their nation truly great.

It was on the 7th September, 1822, that the Prince Regent of Portugal and Brazil, D. Pedro I, on the margins of the river Ipiranga in São Paulo, raised his sword and shouted:

> '*Throw off your bonds, soldiers. By my blood, by my honour and by my God, I swear I will make Brazil free. INDEPENDENCE OR DEATH shall be our cry, green and yellow shall for ever be our national colours.*'

In that act, the Prince brought to a head the striving for independence from Portugal which the Brazilian colonists had been seeking for many years.

Discovered and colonized by Portugal in 1500, Brazil had seen several unsuccessful separatist movements which had gathered increasing momentum during the 18th century. It was towards the end of the 18th century that profound changes were taking place, not only in Europe but also in the New World. Developments in the political, social and economic fields were giving rise to modern theories of liberty, prosperity, and autonomy.



An aerial view of the new Transamazonian Highway that is being constructed through the previously untouched tropical forests. (Photo: Roy Deller)

In France, the revolution had extinguished the privileges of the nobility and defended the right to equal opportunity for all. Across the channel, the industrial revolution was transforming

society in Britain. In the New World, the revolt of the settlers in the North American States was followed by the proclamation of independence in 1776.

In Brazil, discontent was increasing, for the colony did not possess administrative autonomy and her economic resources were being constantly exploited by Portugal. The new ideas from Europe and America found a ready reception in Brazil and encouraged the striving for, and determination to obtain, independence.

These aspirations came to a head in 1792 when the leader of the separatist movement in Minas Gerais, Joaquim Jose da Silva Xavier, known popularly as 'TIRADENTES', was taken by the authorities and hung and quartered, on the orders of the Queen of Portugal. Thus the separatist movement gained a popular martyr and increased in momentum.

Portugal, instead of adopting a more liberal attitude became even more harsh in her administration of the colony, especially in her control of its finances. Taxation and financial exploitation of the settlers became ever more burdensome.

The prince remains

Owing to the threat of invasion of Portugal by Napoleon Bonaparte, the Portuguese rulers took up voluntary exile in Brazil in 1808. This movement of the royal family to Brazil resulted in a gradual economic independence and political equality for the ever growing province.

Following the defeat of Napoleon and his subsequent exile, the Portuguese crown returned to the mainland in 1821. By this time most of the Spanish colonies in the New World had become independent with only Peru, Bolivia, and Cuba subject to the Spanish crown. It was clear that the much sought independence of Brazil was drawing near.

Aware that after his departure the strivings for autonomous rule would gain momentum, D. Joao IV, who had succeeded his mother to the throne in 1818, left his son, Pedro I, in Brazil as Regent. Two days before embarking he said to his son, 'Pedro, if Brazil decides to become independent, rather it were with you who will respect me than with some of these other adventurers'.

The Portuguese court, however, ordered the return of the Prince Regent. Pedro I received a petition with over 8,000 signatures asking him to remain and in a famous speech declared "As it is for the good of all and the happiness of the nation, tell the people that I will stay". This was in January 1822.

True independence

Now nothing could hold the independence momentum. Two manifestos were issued in August of the same year. The first declared: 'Let nothing be heard amongst us except the cry for union from the Amazon to the Plate and no other echo be heard except the cry of independence'. The second manifesto was directed to friendly nations requesting them to enter into diplomatic relations with Brazil and send their ambassadors.

It was after these two declarations that the Portuguese government decided to take an even firmer line with the colony, but the end was near. It was when he received news of the intentions of the Portuguese that Pedro I made his Independence or Death declaration and independence was at last a reality.

Independence and Life. Political independence was followed by the gradual abolition of slavery which became complete in 1888. This was followed in 1889 by the Proclamation of the Republic and the end of the monarchy.

The new constitution guaranteed religious freedom in Brazil and hailed the end of the catholic domination of the 'Land of the Southern Cross'.

Able now to preach the gospel openly and to distribute Bibles and other evangelistic literature throughout Brazil the Protestant churches began to grow and multiply. The 150 years since independence and more particularly, the 83 years since the Proclamation of the Republic have witnessed a remarkable spiritual awakening. In ever increasing numbers the Brazilians have sought not only political emancipation but that emancipation of the spirit rejoicing in the 'liberty wherewith Christ sets men free'.

2,500 Churches in 90 years

A brief history of the Baptists in Brazil

by **Jose Reis Pereira**

Editor of the Baptist Journal, Brazil

THE first Baptist preacher to set foot in Brazil was Thomas Jefferson Bowen of the Richmond Board of the Southern Baptist Convention. He was transferred to Brazil at his own request and for health reasons from Africa. Bowen, having a degree of fluency in an indigenous African language, sought to evangelize the slaves who at that time were still permitted by Brazilian law. There is, however, no evidence of positive results following his labours. He arrived in Brazil in 1859 and left in 1861.

Some years later a group of North American imigrants who, following the civil war and the victory by the North over the South, settled in the interior of the State of Sao Paulo, founded a Baptist church on 1st September, 1871. This was the first Baptist church established on Brazilian soil but as it was an English speaking church organized to serve the immigrants and their families it did not engage in evangelistic activity in the region. Nevertheless, it showed a missionary interest and, by letter, asked the Foreign Mission Board of the Southern Baptist Convention to send missionaries to Brazil.

This request was met in 1881 when William Buck Bagby and Ann Luther Bagby, nominated by the Richmond Board, arrived in Brazil. Another couple, Zachary and Kate Taylor, were sent to Brazil the following year. These four missionaries, together with a converted Catholic priest, Antonio Teixeira Albuquerque, organized the first Brazilian Baptist Church in Bahia on 15th October 1882. This was a Portuguese speaking church and destined, from its organization, for the evangelization of the Brazilian people.

The church in Bahia progressed so rapidly that in 1884 William Bagby felt that he could leave his companion in charge of the work and moved to Rio de Janeiro. Here he was instrumental in the founding of the 1st Baptist Church of Rio on 24th August 1884. This church, now the largest Baptist church in Latin America, was organized with four founder members—two of these were from North America, one from Scotland and one from Ireland. (*The Scot was Mrs. Elizabeth Williams, until that time a member of Spurgeon's Tabernacle in London.* Translator's note.)

At this time the monarchy still existed in Brazil and the Roman Catholic Church was united to the State. Despite persecution, often provoked by the clergy, the advance of the church was notable. Many factors contributed to this progress. Humanly speaking one can point to the arrival of new missionaries, the conversion of many capable Brazilians, the establishment in 1901 of the Baptist Publishing House, the creation of conventions and regional associations and, finally, the establishment in 1907 of the Brazilian Baptist Convention.

Prepared for mission

Amongst the early converts, one of the most notable was Francisco Fulgencio Soren who, after being baptized by Bagby and studying in the States became, for 33 years, pastor of the 1st Baptist Church of Rio de Janeiro.

By the time the Convention was organized in Bahia in 1907, there were already about 4,000 Baptists in Brazil. The first president elected by the Assembly was F. F. Soren. One of the most important resolutions of the Assembly in Bahia was the creation of two missionary agencies, namely the National Mission Board and the Foreign Mission Board. The two Boards have seen a notable development since that first Convention 65 years ago. The National Mission Board now has over 200 workers in the interior of Brazil whilst the Foreign Mission Board maintains workers in Portugal, Bolivia, Paraguay and Mozambique in Portuguese East Africa. An important detail is that the work of these two missionary bodies is maintained exclusively from offerings from the Brazilian Baptist

churches whereas the other departments of the work of the Convention still receive considerable grants from the Richmond Board.

From early days, the Convention has concerned itself with Theological Education. The Seminary in Rio was created in 1908 and there are now three official Seminaries in Rio, Recife and Belem.

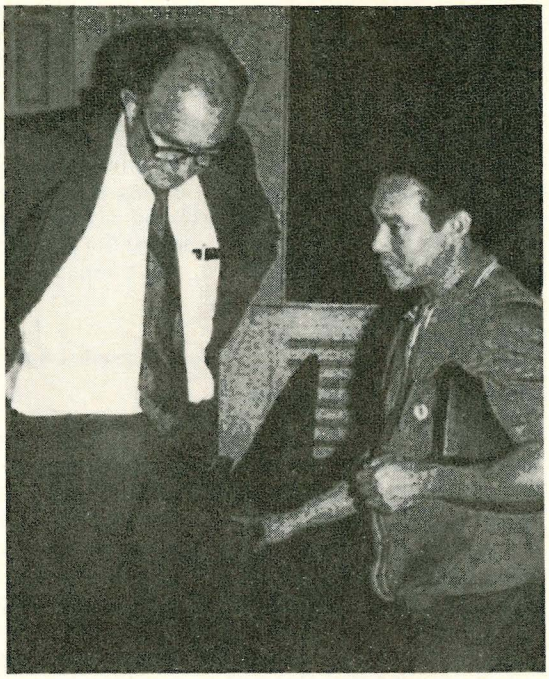
Learning to work together

The Convention has also interested itself in the publication of evangelistic and doctrinal material. All the publishing work is concentrated today in Rio in the Board of Religious Education and Publications. Apart from Bibles and books, the Publishing House maintains the weekly Baptist Journal as well as over 20 quarterly magazines for use in Sunday Schools and for church and missionary education. The Baptist Publishing House is now the largest evangelical printer in Latin America.

The Convention fulfilled an important role in the solution of the first real problem which arose among the Brazilian Baptists called 'The Radical Question'. This was a misunderstanding which developed between national workers and missionaries in the N.E. region of the country. The disagreement was concerned with the distribution of funds by missionaries, with the administration of educational institutions and with the emphasis being given by missionaries to secular education.

In the Convention meetings of 1925, bases of co-operation were established between the Brazilians and the missionaries and later, in 1936, these bases were reinforced, adapted and amplified. These bases do not now exist but have been replaced by an annual conference between Brazilian Baptist leaders and representatives of the Richmond missions. Means are now being sought to embrace other Baptist missions at work in Brazil in these co-operative discussions.

The development of the Brazilian Baptist Church has continued to maintain its impetus. According to the 1972 statistics there are now 400,000 Baptists in Brazil distributed amongst about 2,500 churches and served by 1,800 pastors. Whilst the deficit of pastors is being tackled by the seminaries in which there are over 400 students in the various courses and by the extra-conventional seminaries not to mention a number of Bible Institutes, it is not likely in the foreseeable future that the shortage of trained workers will be overcome. This is because the number of pastors trained each year is exceeded by the number of churches organized annually.



Lonnie Doyle, Secretary of the Amazonas Baptist Convention (left), with a delegate from the Rondonia territory, who had travelled five days by the river-boat to attend the State Convention. (Photo: Roy Deller)

The B.W.A. Congress

During these last 25 years, representatives of other Baptist missions have arrived in Brazil: the Baptist Missionary Society whose missionaries have worked almost exclusively in the State of Paraná; the Conservative Baptist Foreign Missionary Society of Chicago, whose missionaries have worked mainly in North Brazil, and other smaller groups including the Japanese Baptist Convention which has sent a couple to work among Japanese immigrants.

A notable occasion was the holding in Brazil in 1960 in Rio de Janeiro of the 10th Congress of the Baptist World Alliance. This Congress which

drew together over 13,000 delegates from all over the world, apart from calling world Baptist attention to Brazil, had two very important details. For the first time a Brazilian, Dr. Joao Filson Soren, was elected president. Dr. Soren followed his father as pastor of the 1st Baptist Church in Rio de Janeiro in 1935 and is still pastor after 37 years. The other notable fact was the realization of an evangelistic rally in the Maracana Stadium at which 200,000 people were present. The preacher on the occasion was Dr. Billy Graham who was interpreted by Dr. Soren. This is the largest evangelistic rally of which we have a record until this present time.

Following the impact of the nation-wide evangelistic campaign promoted by the Baptists of Brazil in 1965, a similar evangelistic drive was held throughout the Americas in 1969 and this in its turn has stimulated the World Mission of Reconciliation promoted by the Baptist World Alliance.

In a little over 90 years the Brazilian Baptists have grown from 5 members to 400,000 and from one church to 2,500. They have their own mission boards, a publishing house, seminaries, colleges, orphanages, camps etc. This represents exceptional progress.

How the Baptists have spread

An introduction to the map on pages 136 and 137

THE general pattern of Baptist advance in Brazil was witnessed also in the State of Paraná in which State most of the B.M.S. activity has been centred.

The pioneer work of the coastal strip and Curitiba was followed by a period of expansion after the arrival of the missionary A. B. Deter. By the time of his death in 1945, there were 23 churches in the State of which 10 were in the newly opening interior including one in the rapidly growing coffee centre of Londrina.

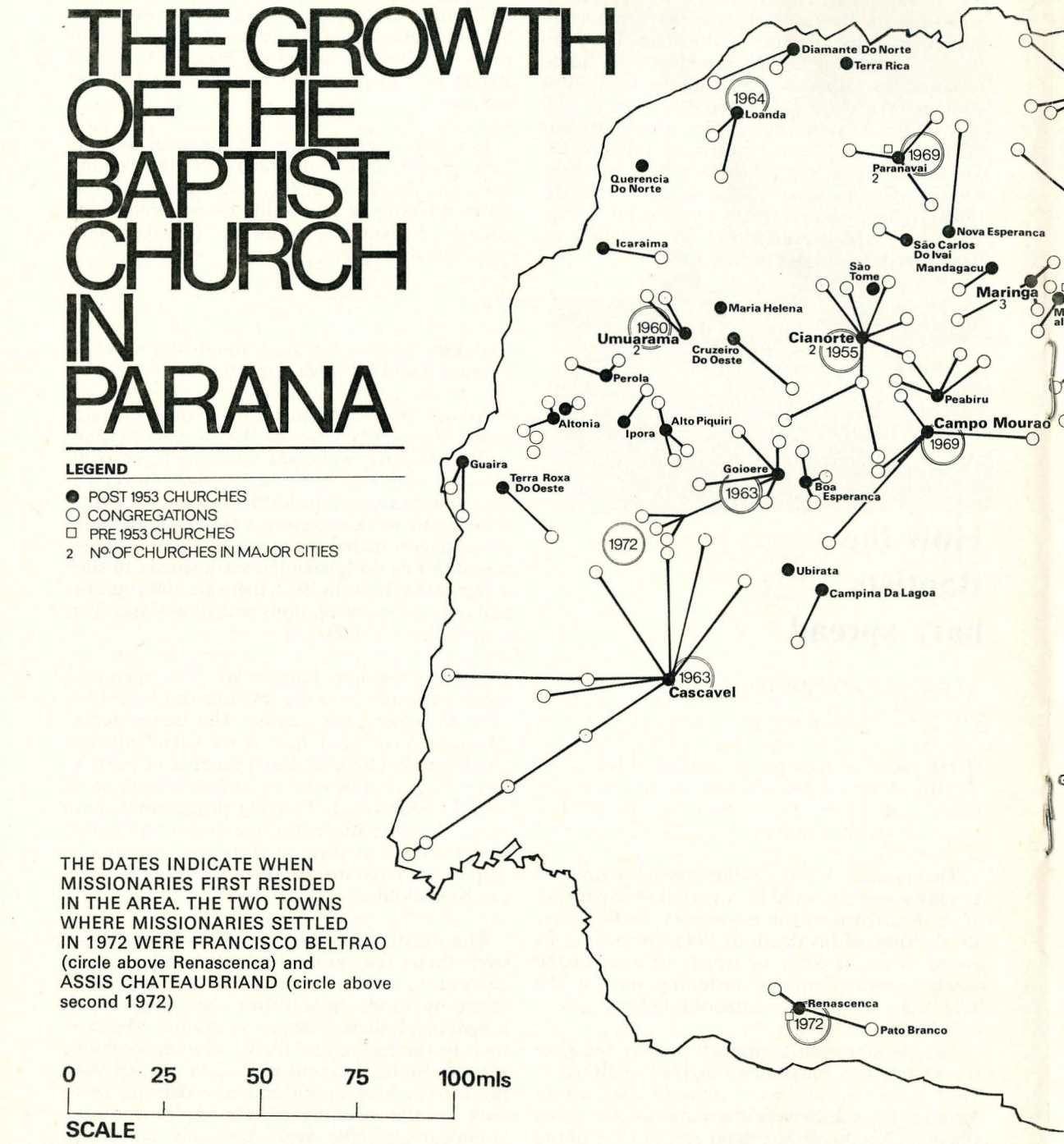
The development continued and by the time the first B.M.S. missionary arrived in Brazil in 1953 there were no fewer than 43 churches in Paraná of which 26 were in the interior, including the first churches in the main areas of the future work of B.M.S. missionaries. These two infant churches, both organized in 1950, were in Paranavai and Maringá respectively.

As will be seen from the map on the centre pages, the twenty years of B.M.S. participation in Paraná have witnessed a dramatic development. Following the population movement which swept around the fertile crescent of Paraná, evangelistic work and church establishment went ahead in ever increasing measure. From Cianorte round to Foz do Iguacu the work spread to such a degree that now, in 1972, there are 100 churches and as many congregations with a total membership of about 15,000.

Many of the new churches now have their own national pastors and the missionaries have been able to enter new areas. The most recent advances have been into Assis Chateaubriand and Fransisco Beltrao. For a number of years to come, there will be need to consolidate the work already established. Training programmes both in the Curitiba Bible Institute and in the Extension Courses in three centres will require the help of our missionaries as teachers; of this there can be no doubt.

The missionaries who have served in Paraná over these few years, as well as those who continue to serve, are grateful for the opportunity, given by God, to advance the work of his kingdom in these pioneer situations. We now look to the future and the developments taking place in States adjacent to Paraná, as well as to the far reaching opportunities which are to be seen in the opening of the Amazon basin, confident that the years to come offer even greater blessings than we have seen until now.

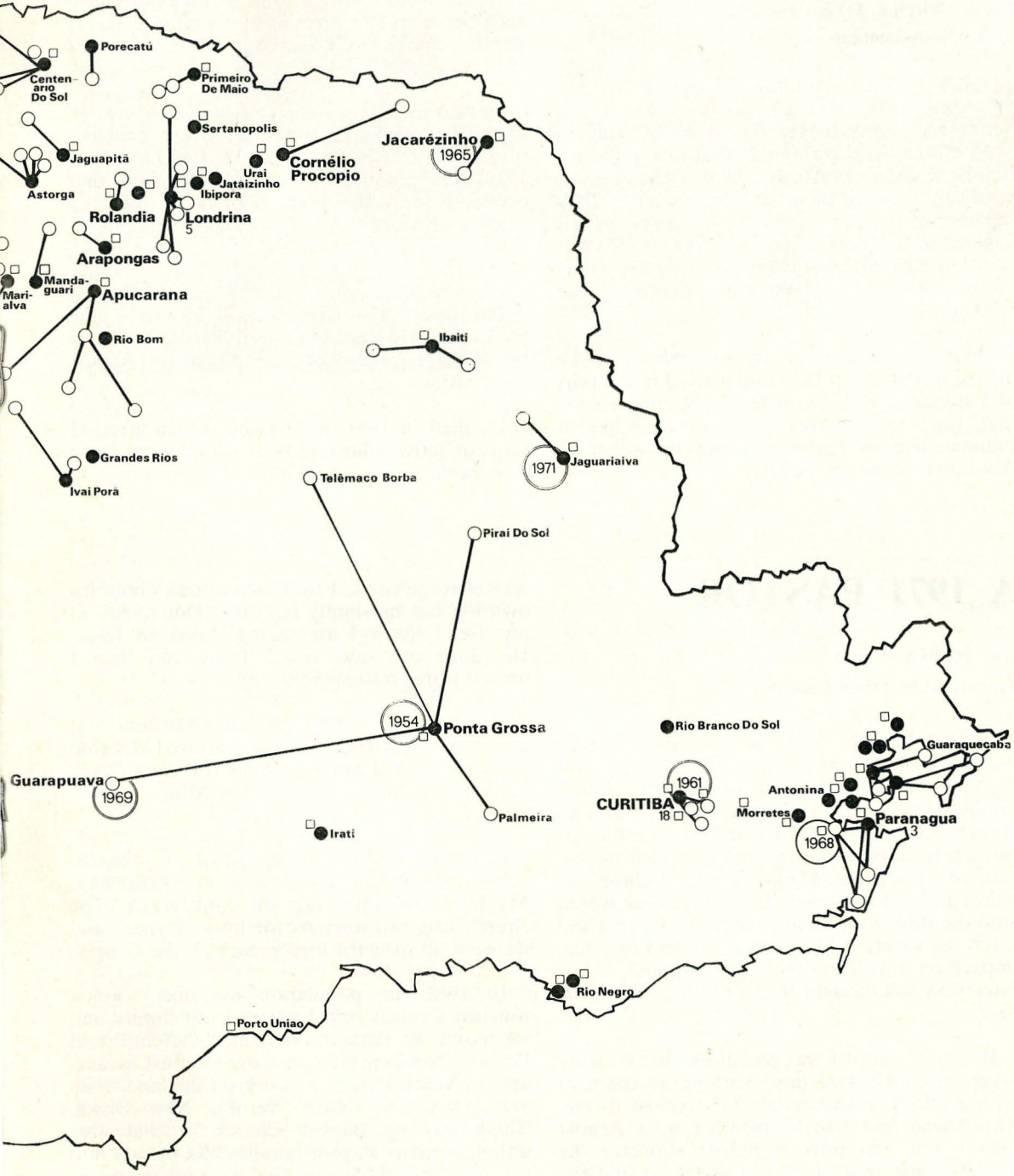
THE GROWTH OF THE BAPTIST CHURCH IN PARANA



LEGEND

- ● POST 1953 CHURCHES
- ○ CONGREGATIONS
- □ PRE 1953 CHURCHES
- 2 Nº OF CHURCHES IN MAJOR CITIES

THE DATES INDICATE WHEN MISSIONARIES FIRST RESIDED IN THE AREA. THE TWO TOWNS WHERE MISSIONARIES SETTLED IN 1972 WERE FRANCISCO BELTRAO (circle above Renascenca) and ASSIS CHATEAUBRIAND (circle above second 1972)


Porecatú
Centenário Do Sol
Primeiro De Maio
Sertanopolis
Jacarézinho
1965
Jaguapitã
Cornélio Procopio
Urai
Jataizinho
Ibipora
Astorga
Rolandia
Londrina
5
Arapongas
Mandaguari
Mariálva
Apucarana
Rio Bom
Ibaiti
Grandes Rios
Ivai Porã
1971
Jaguariaiva
Telêmaco Borba
Pirai Do Sol
1954
Ponta Grossa
Rio Branco Do Sol
Guaraquecaba
Guarapuava
1969
1961
CURITIBA
18
Antonina
Morretes
Paranagua
3
1968
Palmeira
Irati
Rio Negro
Porto Uniao

A PIONEER PASTOR

Manuel Virginio De Souza
by **Xavier Assumpcao**

BORN in Pilar, Alagoas, N. Brazil on 6th April 1874, married in 1896, M. V. de Souza was converted to Christ in 1896 at 24 years of age. As there were at that time only two Baptist churches in Alagoas he was encouraged, partly by the lack of other workers but mainly because of a desire to share the news of his Saviour with others, to begin to preach. He was greatly used as an itinerant evangelist in the whole of the State and in 1906 was ordained to the ministry.

On the invitation of Robert Pettigrew, he moved to Paraná in 1912 and arrived in the port of Paranagua with his wife and 9 children. At that time there were only two churches in Paraná—one in Paranaguá and the other in Antonina—both on the coast.

Such was his vision and enthusiasm that he could not limit his activities to the coast but in 1913 moved to Curitiba to begin his evangelistic activities there. As a result of his efforts the 1st Baptist church in Curitiba was organized in 1914.

He was elected secretary of the 1st Assembly of the Parana Santa Catarina Baptist Convention which met in Paranagua on the 12th June 1919. The minutes which he wrote on that occasion form the first chapters of officially recorded history of the Paraná Baptist Convention.

He constantly contributed to the two Baptist publications—The Baptist—now known as the Paraná Baptist and the Jornal Batista which is the official organ of the Brazilian Baptist Convention.

He died in 1951 at 77 years of age after 45 years of active ministry, 39 of which were given in Paraná.

A 1971 PASTOR

Jose Bento Sobrinho
Translated by **David Doonan**

I MUST have been about eight years of age when I first began to hear the Gospel. My grandmother was a member of a Baptist church in the State of Minas Gerais, Brazil. In her church each member had the responsibility of praying for a particular person until that person became a Christian. My grandmother chose me, although I did not know it, and often she would read the Bible to me and explain the Gospel and teach me to pray. I cannot say it had any real impact on my life although I suppose I was interested and thought it good to hear the Bible read.

It was not until I was seventeen that I finally accepted Christ. One day, working on the land with a friend of our family God spoke to me. This friend had been a member of a Baptist church but was now excluded. However, he talked to me about my need of Christ and the way of forgiveness. I took him to task about his own life but he simply replied: "Don't look at my life, I know I am wrong. Look to Jesus, He alone can save you." There and then I invited Christ into my life.

Later when I met my grandmother and told her of my experience she was overjoyed and told me how she had prayed for me for years. "Ask God to give you a place in His Ministry", she said.

In 1958 I became Evangelist of our church, helping the Pastor in visitation and preaching. My mode of travel was on donkeyback. The church had two animals for long journeys and we went all over the area preaching the Gospel.

In 1962 the population movement which touched Central Brazil reached our family and we moved to Parana and joined the church at Peabiru. Not long after we moved to the Cascavel area in South Parana to work on the land in an area known as Nova Aurora, New Dawn. There was no Baptist Church in that area although many Baptist families had moved into the area from elsewhere. God gave me the desire

The ordination of Jose Bento Sobrinho. Those sharing in the laying on of hands (left to right): Brian Taylor (B.M.S. missionary), Jose Carneiro de Mattos (Pastor in Curitiba), Avelino Ferreira (Convention Secretary), Joao Henk (Veteran Brazilian Pastor), Richard Plampin (Director of the Curitiba Bible Institute), Xavier Assumpcao (Editor of the Parana Baptist), Agenor Ribeiro (Veteran Pastor), Derli Franco de Azevedo (Pastor at Cianorte), and Eric Westwood. (Photo: David Doonan)

to start a Sunday School in my own home to draw together those people who had nowhere to worship and also to encourage them to witness to their neighbours. We used to meet on Sunday for worship and during the week we preached to our neighbours as we planted coffee.

One day a visitor from Cascavel informed me that there was a Baptist Church in Cascavel. I sent a message to the Pastor of the Cascavel Church. It was a Macedonian Call: Come to Nova Aurora and help us.

Not many days passed before a Jeep drove down the lane to our home and out stepped a smiling friendly stranger. "You must be the missionary I have been expecting?" I inquired. Pastor Roy Deller, Pastor of the church in Cascavel, had heard the Macedonian call and responded rapidly. What a comfort to myself and my wife and family. That same day we visited neighbours, crossing streams, passing through the virgin jungle and across tilled fields carrying the Gospel to the area. In only a few months we were to see the organization of the Baptist congregation in Nova Aurora which grew rapidly. During this time I began to study a correspondence course with the Northern Baptist Seminary in Recife to prepare myself for preaching the Gospel.

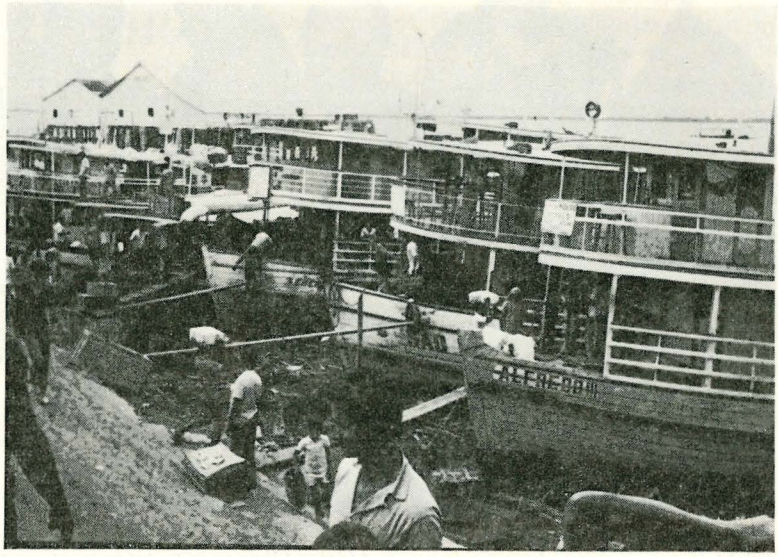
In 1966 a neighbouring church at Arapuã under the leadership of another missionary, Pastor David Doonan, invited me to be their Evangelist. I moved there with my family and for three years served the church in evangelism. During that period the church built a brick building for its services and many people were won for Christ and baptized.

In 1969 I was called to the São Tomé church, also under the leadership of Pastor Doonan. As an Evangelist there I enrolled in the Extension Course of the Curitiba Bible Institute and also began to do my secondary school course. It was this church that applied to the Ministers' Fraternal of Parana for authorization for my ordination. In 1971 I was ordained and inducted to the Pastorate.

Earlier this year the newly formed church in Ubiritã, under the oversight of Pastor Brian Taylor, called me to be their pastor and I now exercise my ministry there.

I am grateful to God for all His blessings. For my experience of Jesus Christ; for calling me to the ministry; for many who have helped me along the way and for several missionaries who encouraged me to be obedient to God's call and who gave me the opportunity to study.

River-boats tied up at Manaus Harbour.
(Photo: Roy Deller)



There will be work for us in Amazonas

SO this was Manaus, Capital of the State of Amazonas, a city carved out of the steaming jungle and the centre of the rubber boom in the 19th century.

The airport was drab compared with the elegant and busy ones of Rio, São Paulo and Brasilia. Quickly, I passed the rows of tourists who clutched greedily their cameras, tape recorders, portable television sets, and huge electric fans which had been unloaded onto the city's duty free market by the overproductive Japanese electronic industry.

The city itself was no less deceptive. The Opera House with the faded splendour of the French tapestries and its peeling paintwork was a poignant reminder of the days of the rubber boom when it housed the best musicians in the world and money flowed like water in this tropical paradise; when fortunes were made overnight and, when the crash came, lost just as quickly; when a plantation owner would pay £400 to hire the only Mercedes-Benz for himself and a woman of the town or when two Dutchmen rented the Opera House for a night so that a French cabaret singer could sing for them alone; when butter was imported from Denmark, sausages from England, potatoes from Portugal and vegetables shipped in brine from Brussels; when the city smelt of rubber on which its ephemeral grandeur was being built.

From Manaus, I went to Itacoatiara to attend the meetings of the Amazonas Baptist Convention. This town, once a thriving rubber port built on the place where the fast flowing river Madeira meets the main stream, is now a quiet backwater, sleepy in the tropical haze and seemingly ready to be extinguished if only someone could raise sufficient enthusiasm to blow out the last flickering lights.

Along the River Madeira, between Itacoatiara and Porto Velho lies the town of Humaitá. This is the centre of the River Madeira region. Although very small, it has a large Catholic Church and boarding school. Apart from these two buildings, the only other house of any size is the two story building, built in 1900 as the home of a rubber baron which is now the only commercial bank in the town. There is no petrol station nor even a hotel worthy of the name. The

only facility for the traveller being a boarding house which had accommodation, provided one had brought one's own hammock as the bedrooms were fitted only with hooks.

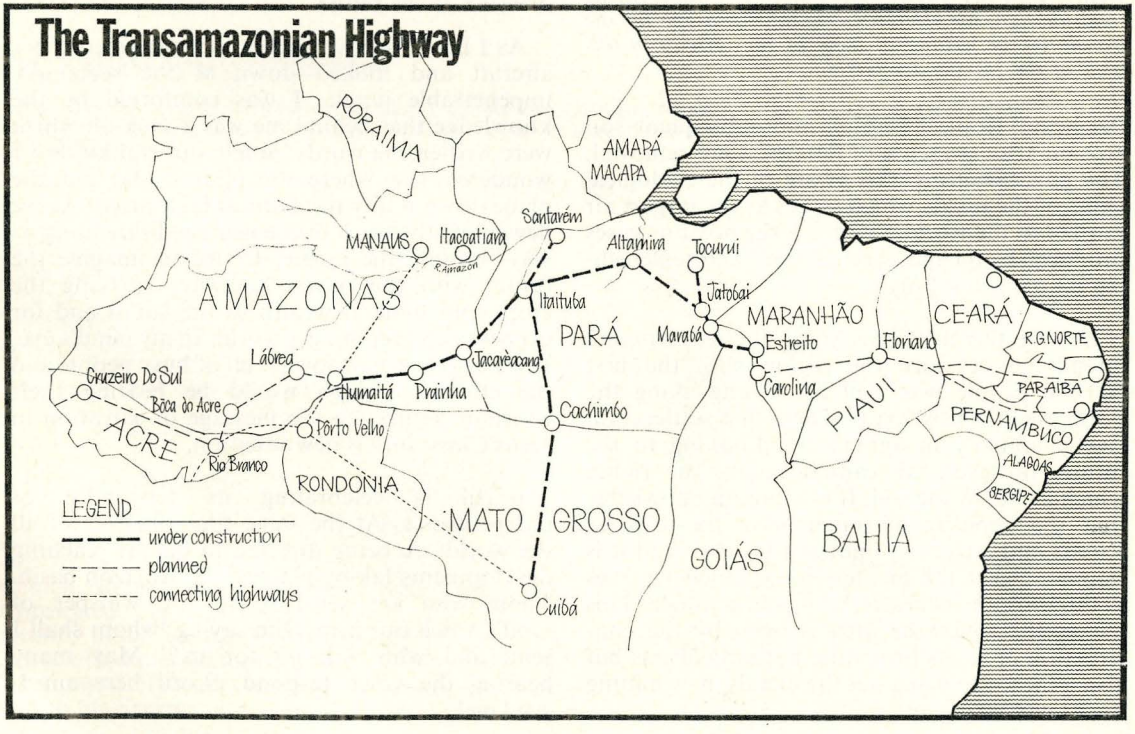
The reader is already asking, why are the B.M.S. thinking of opening work in the Amazon region as the description given above describes only the despair of a faded grandeur.

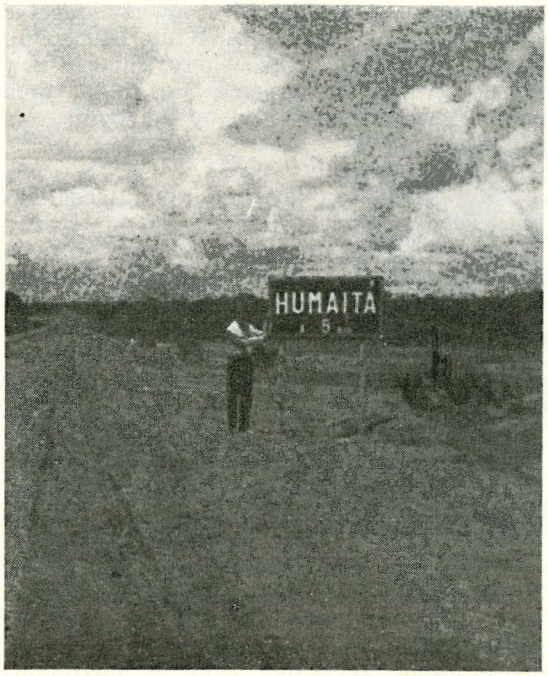
Really, my visit did not fill me with despair but rather enabled me to catch something of the exuberantly infectious enthusiasm and abounding hope for the future.

Manaus, recently declared an area free from taxation by the government, is witnessing a tremendous new development. It is not really the hundreds of duty free shops crammed with electronic and other goods which is so impressive. These provide only a bait to draw the attention of the Brazilian people to the Amazon. The truly impressive sight is the new industrial development which, stimulated by the guarantee of thirty years free from taxation, is racing ahead. Light industry is opening up and new suburbs are springing up all around the old city. The population of the old rubber towns along the tributary rivers is being drawn into Manaus to provide labour. In many of these suburbs new preaching points, congregations and even churches are being opened by the Baptists of Manaus.

The Convention meetings in Itacoatiara reflected the spirit of hope. Not only were people thrilled by the reports of new work in Manaus and many conversions being recorded but everyone was discussing the 'highway' and its obvious evangelistic challenge and opportunity. The Transamazonian Highway will certainly mark the story of Brazil for many years to come. It has often been said that the history of Brazil is in the future and there is no doubt that with the opening of this fantastic new road complex through the sultry jungles of the Amazon basin, the future is being brought closer.

All along the new highway, agro-villas will be established. Many of these will develop into new towns and cities and the situation could be similar to that which we have had in Paraná. Of course we are aware that many are questioning the agricultural future in the region because of





Preparations in progress for the construction of the Highway as it approaches Humaita. The Rev. Roy Deller (B.M.S. Field Secretary in Brazil) stands by the roadside sign. Mr. Deller has been responsible for the translation or writing of most of the articles in this issue of the Missionary Herald.

the heavy tropical rainfall and subsequent soil erosion after stretches of the forest are removed. The government is also aware of the ecological value of the jungle which serves as the largest air purifier in the world absorbing the noxious gases produced by the industrial nations and replenishing the oxygen supply.

During the next five years the government intends to colonize the region with the first 500,000 people who will be settling along the 7,500 miles of new roads. These first settlers will engage initially in agriculture. Looking to the future, however, we cannot ignore the riches which lie below the soil. It is common knowledge that the deposits of minerals in the U.S.A., Russia and Africa will not last for ever and it is estimated that the greatest unexploited reserves in the world lie beneath the Amazon jungle. This means that once the area is open by the construction of roads providing not only access but also a means to bring out the metals, new mining towns will spring up.

Everything points to a tremendous future in terms of population movement, perhaps greater than anything we have yet seen in Brazil and the challenge to the Church of Jesus Christ is obvious. Wherever there are people seeking a new life, the heralds of the gospel must be alongside preaching the gospel of Him who is the Life and who has promised to all who believe Life Abundant.

Already the population is on the move along the new roads. From the poverty areas of N.E. Brazil, settlers are already moving into the State of Pará and establishing themselves in the areas around Marabá, Altamira and Itaituba. Less intense, at the moment, but gaining momentum all the time, is the movement from the South in which many from Paraná are participating, through Mato Grosso into Rondonia and Acre. When the Amazonas end of the Highway becomes open to traffic in a year or so there will be increased population moves from Porto Velho, in Rondonia, to Manaus and outwards from Humaitá. This latter centre is almost certain to be a strategic town in the future situated as it is on one of the major crossroads of the Amazon road project.

A vision of the future

As I flew over the area in a one-engined Piper aircraft and looked down at the seemingly impenetrable jungle, I was comforted by the knowledge that behind me was a sack on which were written the words 'jungle survival kit' but I wondered just where the pilot would put the plane down if any mechanical fault arose. As we flew along the track of the new road threading its way through the jungle, I tried to imagine the future with the paved highways carrying the crops and mineral wealth to the south and for export to an ever hungry world. In my mind's eye, I could see the new towns full of busy people and the churches which would be bearing their constant witness to the message of salvation in Jesus Christ in this new situation.

Brazil is celebrating its ter-jubilee of independence. At the same time the eyes of all the world are being directed to the far reaching developments taking place in the Amazon basin. Those who are sensitive to the whisper of God's voice can hear Him saying 'whom shall I send and who will go for us?' May many hearing the voice respond, 'Lord here am I, send me'.

Background to Prayer

Based on the B.M.S. Prayer Guide for 1972.

For the first three weeks of September the Prayer Guide features Brazil. This Missionary Herald, therefore, will give you much more information about the work in Paraná and the possibilities of new work in Amazonas.

Obviously the amount of work the B.M.S. can do in Amazonas will depend on the number of people who offer to serve there. One subject for our prayers, therefore, is the need for volunteers now.

This will be a link with our subject during the last week in September when we think especially of those in training for service overseas.

Missionary Record

Arrivals

8 June. Miss E. Staple, from Kimpese, Republic of Zaire.

12 June. Miss S. Finch, from Faridabad, India.

20 June. Miss B. Diaper, from Bolobo, Republic of Zaire.

2 July. Miss D. Mount, from Berhampur, India.

Departures

11 June. Miss M. Robinson for Kathmandu, Nepal.

27 June. Mr. J. Spiller from Brussels for Kimpese, Republic of Zaire.

29 June. Miss F. G. Cann for short term service at Chandraghona, and Rev. J. D. Rowland for Dacca, Bangladesh.

1 July. Miss M. J. Greenaway for Upoto, Republic of Zaire.

3 July. Miss M. Diver for Bolobo, and Miss R. Montacute for Kinshasa, Republic of Zaire. Rev. R. V. de C. and Mrs. Thompson for Republic of Zaire at the invitation of the Baptist Church of the Lower River.

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Birth

15 June. In Exeter, to Dr. and Mrs. R. J. Hart (of Udayagiri, India), a daughter, Elaine Mary.

Death

22 June. Mrs. Euphemia Olive Reynolds (wife of Rev. G. D. Reynolds), aged 79, in Herne Bay (B.M.S., North India Mission, 1922–1955).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 2 June to 30 June 1972 inclusive.)

General: Anon., "R.C." £10.00; Anon., £2.00; Anon., £10.00; Anon., £10.00; Anon., £5.00; Anon. (M.N.J.E.), £5.00; Anon., £5.00; Anon., £8.00.

Relief Work: Anon., £3.00; Anon. (E.H.), £5.00.

Medical: Anon. (G.I.T.F.), £3.00.

In Memory

The Society acknowledges with gratitude the receipt of the gift of £42 from the George Road Church, Erdington. The amount represented gifts offered in memory of the late Mr. K. Potter whose wife expressed the wish that gifts instead of flowers should be sent to the Society.

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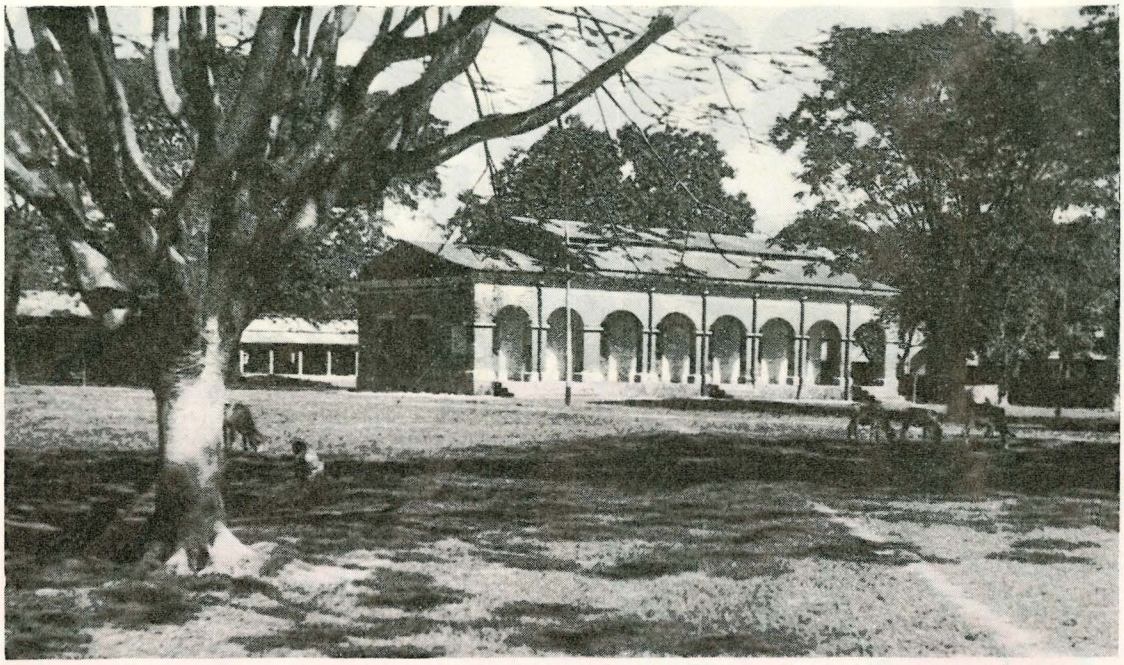

The Christian Church at Bogra, Bangladesh. (*Photo: Mary White*)

People are Forgotten

by **Stanley G. Browne, O.B.E.**

B.M.S. missionary, Congo 1935–1959; Director, Leprosy Study Centre, London; Consultant Advisor in Leprosy, Department of Health and Social Security.

I MUST confess to a deep sense of disappointment when I browse through reports and plans for "development" in the countries of the Third World. There is, it seems, an over-emphasis on *things*, and a glaring under-emphasis on *people*. Indirectly and eventually, of course, all this talk of industrialization, roads and communications, exploitation of mineral wealth, improvement in agriculture and stock-raising, will have its effect on human beings and raise their standard of living, but meanwhile the health of individuals and communities has to take a back seat.

Economists and planners look with pride at new factories belching smoke into a polluted atmosphere. They produce visual evidence of progress in the shape of things to buy in the markets of the burgeoning towns, and of busy ports and hurrying lorries laden with raw materials. Statistics, figures, graphs—obvious and convincing.

Go with a missionary doctor or nurse into the villages or the crowded tumbledown shacks in these bursting cities. Look at the skinny, anaemic children and their tired, wan mothers. Listen to a bread-winner no longer able to win bread because of a hacking cough—which means tuberculosis of the lungs. Or join the crowd that pushes and jostles with its pots and pails around the water-tap that gives water for a couple of hours a day only. When you have done this, spend some time at a mission hospital, and watch the sorry stream of men and women, boys and girls, infants at the breast—all undernourished (a euphemism for "starving") and sickly.

Yes, *people* matter, supremely. And unless people are healthy and co-operative, all the blueprints and plans in the world that neglect people will mean little or nothing to those whose need is present and urgent.

Where do medical missions come in all this? What can a mere handful of concerned Christians do in the face of these massive problems? What have they actually done?

Christian medical mission

Granted, medical missions sent by the Christian West play a relatively smaller part than formerly. Granted that their resources today are quite inadequate to meet even the local needs. Granted, too, that they are ofttimes so overwhelmed by the size and immediacy of human suffering that sheer busyness keeps them from the larger tasks of preventive medicine and raising health standards of communities. But when all is said and done, the contribution of Christian missions to the health and welfare of the people they serve is impressive, and the indirect by-products of their work have influenced the whole trend of government policies. We must not claim too much, but we must certainly admit the facts and thank God for continuing opportunities to serve our fellow men in Christ's Name in this way.

Cast your mind back a few years. Think of China, "opened up by the lancet of the medical missionary". Think of the medical schools and hospitals and the fight against plague. Think of India, where a few choice souls exerted an influence out of all proportion to their numbers. Leprosy, child care, cholera, rural health, smallpox—the list grows. In Congo, where until the late '20's medical missionaries outnumbered government doctors, they pioneered in the fight against sleeping sickness and leprosy; they trained medical auxiliaries and developed model rural health programmes.

What has this to do with development? Everything. You cannot run factories, or dig mineral ores, or make roads, without people. And unless people are healthy, they are inefficient—even as economic units. And if a wonderful hydro-electric scheme, complete with dams (and man-made lakes) and generators, neglects the human factors involved in displaced villages and the newly created paradise for the insects that transmit disease, it will not increase the sum total of human happiness. We all remember the ill-fated ground-nuts scheme—a human, as well as an ecological disaster. And other less publicized tragedies could be cited.

While governments have to think in terms of broad policies, and health for the teeming concentrations of population, the mission hospital can through its outreach influence a whole community. It insists on the value of the individual in God's sight, and demonstrates its concern in practical ways. It strikes a blow at fatalism—"all first babies die", we were told in Congo—and shows the necessary connection between dirt and disease, unboiled water and dysentery, blood-spitting in the father and fatal marasmus and spinal disease in the children, a light patch on the dark skin and the ulcerating extremities of leprosy. It raises the status of women. It organizes clinics for babies and toddlers, and for expectant mothers. It shows governments and national practitioners that all this can be done, and can be done on a budget well within the resources of a developing country.

Much of the inertia and lackadaisical attitude to work supposed to be characteristic of tropical countries is attributable to chronic anaemia, recurrent malaria and undernutrition, as well as to the constant heat and humidity. Improve the conditions of life, carry the people with you as you do so, inculcate a pride in work as farmer or artisan—and you are doing something definite and real and permanent for development.

Help must meet real needs

We hear much of the changing patterns in the developing world, but the great mass of the people still live in villages and are still engaged in tilling the soil. They are still, by and large, without effective medical aid. They still need a helping hand from the Christian West. The help must be geared to real needs, and be part of an integrated whole—comprising agriculture as well as medicine, community health as well as curative medicine.

Who better than the missionary nurse or doctor today to face these new challenges and play a significant role in making families healthier and happier? And how better to do it than through a Christian medical mission, reaching out in dedicated compassionate service to others? There is still a place for such a work, in the context of a developing Christian Church. Where are the young men and women of today who will hear—and obey—the Master's call to follow and to serve?

Christian love links Zaire and Bangladesh

by **Edna Staple**

B.M.S. Missionary, Angola, 1949–61; Zaire 1961–

SHORTLY before Christmas 1971 the Christian patients at Kivuvu (the leprosy department of I.M.E. Kimpese) were discussing with some of the African staff the quite new idea that on Christmas Day they should bring a gift to the morning service as well as expecting to receive one.

Three projects were discussed. The church at the Kimpese commercial centre had appealed for help to put windows and doors in the open church building, to keep out rain, dogs, goats, chickens, etc.

A teenage boy living in the village adjoining Kivuvu, who could only crawl since a severe attack of poliomyelitis in early childhood, had recently been baptized, and was regularly attending services at Kivuvu; he had been offered a free apprenticeship in tailoring by a man in a neighbouring village, but had found it impossible to crawl there and back every day. The possibility of raising about £70 to provide him with a hand-propelled chair had been discussed among the missionaries. Perhaps the patients would like to help?

In recent prayer meetings the sufferings of the people in Bangladesh had been talked of and prayed about, and in order to make some point of contact in a situation quite outside the knowledge of most of the patients, we had particularly thought of the leprosy patients at Chandraghona, and tried to imagine what it would be like if flood and famine, hurricane and civil war came to the area around Kivuvu. Was there some way in which we could express our concern, and offer a little help?

All three!

Those of us who had talked over these ideas with some of the African staff had expected that, if the patients wanted to bring a gift, a choice would be made, or perhaps that they would suggest something quite different. Their choice was to do something about all three suggestions! Christmas Day giving was

The offering of peanuts gathered for sale so that money could be sent to Bangladesh from the leprosy patients at Kivuvu, Kimpese, Zaire.
(Photo: Edna Staple)

to be devoted to the chair for crippled Dongala, and in order to encourage other patients, each Christian accepted a commitment to give at least 10 makuta (about 8½ pence).

This they proposed to do at once, or as soon as they were able, and to ask me to keep the money for them, so that they would not arrive at Christmas Day ashamed because they had spent what they intended to give! This example did encourage others, and many of the church members also added to their 10 makuta gifts when the offering was taken at the Christmas morning service. Other gifts, from various sources, have since been added, the chair is ordered, and about half the cost is in hand. We hope to see Dongala mobile before next Christmas.

The peanut harvest

For the Kimpese church doors and windows it was decided to have a special collection on whichever Sunday was decided by the congregation at the hospital church; but for Bangladesh, something special was needed. "Let us postpone that", they said, "until the peanuts are harvested; this year it looks as though there is going to be a very good first crop, and everybody will be able to give. Since World Leprosy Day is the last Sunday in January, and the harvest should be complete by early February, it would be fitting to have our own gift day some time then, to give thanks to God for our good harvest, and to help our friends in that other country whose name we cannot say".

So, on a Sunday early in February the peanuts came to church. The patients arrived carrying baskets and buckets, pots and pans, bags and bundles, and each contribution was poured on the growing piles on brightly coloured cloths spread on the floor on either side of the preaching table. One staff member wheeled a sackful on his bicycle "from all the family", and three of his small daughters accompanied him as he carried it into the church.

Money in lieu

Those of us who had grown no peanuts added our gifts of money, and when the 110 lbs. of peanuts had been sold to the delighted houseparents of one of the school hostels in Kinshasa, we were able to send £7.68 to be transmitted to the leprosy patients at Chandraghona. Of course, this was an insignificant contribution to a situation of overwhelming need, but the people of Kivuvu experienced the truth that it is more blessed to give than to receive, and their own poverty became wealth as they discovered the joy of sharing it, not because of obligation, but out of love and concern.

Worth more than money

It was nearly three months before the slow movement of postal services brought a letter from Chandraghona, months during which the people of Bangladesh were often remembered in prayers at Kivuvu. A Christian patient who, like some at Kivuvu, had come to know the Lord while under treatment, wrote in Bengali, and Mrs. Sorrill also sent an English translation. Putting the letter up on the notice board, after a Kikongo version had been read in church, created some difficulties. Which way up did it go? A photo of the gateway to the hospital at Chandraghona from an old Missionary Herald helped us to decide, so we added this, and a picture of some of the leprosy patients preparing rice, and hoped that we had made the right guess!

"The value of this gift to us is so much more than the actual money, because it came from you", wrote Mr. Rani Chondro Chakama from Chandraghona. "We also thank God in Jesus Christ for your love and concern for us in our trouble. May he richly bless you all."

"In Christ there is no east or west,
In Him no south or north;
But one great fellowship of love
Throughout the whole wide earth."

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A united effort is needed

Anon.

A SHORT while in the outpatients' department of the Evangelical Medical Institute (I.M.E.) at Kimpese in the Lower Zaire would give anybody an insight into the variety of diseases which are part of the African society and the multitude of people who are suffering. Again, a trip into the villages of the area shows the great need for medical care and attention of both a prophylactic and a therapeutic nature. Village dispensaries for simple treatment are a necessity not often afforded the people and a hospital where a doctor is readily available is needed by so many of the sick.

Once a hospital is in operation it becomes inundated with requests for help and as its fame spreads so more and more folk flock to its doors and there is the need for expansion almost from the first. But how can one mission supply doctors and nurses in increasing numbers to meet this need? In our own denomination we do not have enough offers of service to maintain an adequate staff in our existing hospitals. When a hospital expands there grows a need for paramedical staff and the starting of training in various branches of medical work so that the people of the country may be trained in all aspects of the work of the hospital. And so in various places God has laid on the hearts of His servants the need for a united effort incorporating workers of several different societies.

Such is I.M.E. Kimpese. A medical institution where denomination and nationality have been forgotten and where there is a oneness among people of different continents and traditional backgrounds working together to show the Gospel of Christ through the healing of the body, the compassion, caring, and concern for the sick. A place where all branches of medicine and surgery together with radiographical, dental, pharmaceutical, physiotherapy, and laboratory services become available under one roof; where the whole staff work together as a team, each realizing his need of every other one; where there is a nursing school, with an annual intake of 24 or so, about half the students being girls, and training schemes within each of the departments, some more active than others.

An opening for specialists

Because of its co-operative nature the institute attracts specialists in many fields of medicine, some of whom serve for a short time and others for several years. Friends and societies provide needed equipment for many of the departments to improve facilities and maintain the high standard of treatment.

The nursing students benefit from tuition in many different fields by these specialists not only in the classroom but in the wards as well. Some little time is spent at the leprosarium experiencing the techniques of treatment. Other time is spent learning simple tests on the blood and stools in the laboratory. They have the opportunity to prepare some simple pharmaceutical products and study some basic formula in the pharmacy and time is devoted to learning and practising of physiotherapy techniques. Such variety of training would be impossible if it were not for the co-operation of a number of societies in the work.

Having qualified, a student may find himself in a church dispensary or a small mission hospital with limited facilities. He will often be expected to diagnose illness and choose treatment, to examine blood or stools, and maybe to prepare mixtures and ointments for his patients. So the experience gained in training will prove invaluable.

Other hospitals benefit by sending members of their staff to gain experience in physiotherapy, pharmacy, laboratory work and public health. The latter is an important side of the work of any hospital as one seeks to persuade the people of the area of the value of vaccinations, of the good effect of hygiene on health and the necessity

Out-patients with their belongings in the vicinity of the dispensary, Kimpese, Zaire.

of having a balanced diet. There is a wealth of expertise to be gained in the physiotherapy department and the end results in treatment are greatly appreciated by others as well as the patients.

The work increases

It seems that there is no shortage of applicants who feel their bent to be in pharmacy. Some would hardly scrape through to the next year of the secondary school while others are genuine material which could be worked on. For the past three years there has been formal tuition in a small (in numbers) course for pharmacy technicians. The pharmacy needed an increase in staff to deal with the increased work load; outpatients' prescriptions quadrupled during the last four years and there were a number of nurses (of certificate standard) interested in following the course.

News travels fast and each year the number of aspirants increased. Some of the trainees have accepted work in the department after successfully completing the course and now there is a staff of five, one being the head having worked there longer than most of the others and having studied some administration to help him in that side of the work. More and more drug firms are bringing their products into the country and the variety of medicines with which the shelves can be stocked is nearly as large as it is in this country. There is far more danger now of drug interaction than there ever was and everyone needs to be kept up-to-date, which is the job of the pharmacy.

Unfortunately, good French literature on pharmacology seems to be practically non-existent and the staff do not readily understand English. They do, however, apply themselves to their responsibilities with energy and enthusiasm and carry out their work effectively.

Each year the work increases especially in some of the departments. A high standard needs to be maintained not only in the medical work but also in Christian witness. Patients must be regarded as people and not just a number on a sheet. Most people are overworked and need more qualified help. Nevertheless Christ must be the focus point of the work, the acknowledged source of the healing power, both physical and spiritual. Scientific achievement must not overshadow or blot out the reason for our healing ministry. Many may not be healed physically but we pray that all may be brought face to face with the Saviour of the world.

Hamida and Akram at Bogra, Bihari children whose parents were killed in Dinajpur in March 1971.
(Photo: Mary White)

(right) Rajeka, holding one of her four children, at Bogra. Her husband was killed by the Pakistan Army in November 1971.
(Photo: Mary White)

Akram and Anne Marie Bombs and blackout Carnations and candlelight

by **Mary White**
B.M.S. Missionary since 1951
(Christian Hospital, Bogra, Bangladesh)

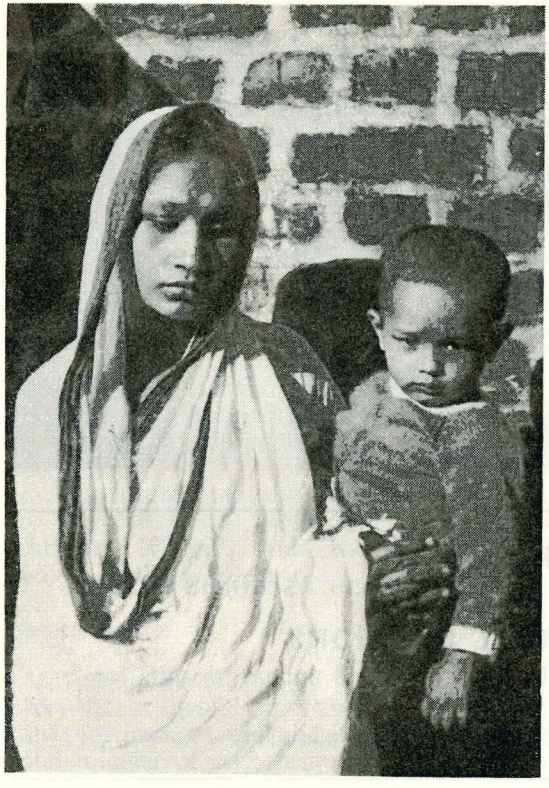
THIS could be the beginning of an A.B.C. of memories of Bogra last year.

Akram, the little Bihari boy, who came to us in an emaciated condition, with his sister, Hamida, who was also thin and ill. They had been in a military orphanage for some weeks after their parents had been killed in Dinajpur. An aunt had found them and brought them to us for treatment. What a long time it took us to win Akram's confidence. He did not understand Bengali, but repeated unintelligible words to himself in a sing-song voice. Although so weak, he managed to climb over the railings of his cot, while the night-nurse was out of the ward, and went round to the other children's lockers looking for food in the middle of the night. How tightly he clung to us when we lifted him in our arms and how afraid he was at the sight of men, especially men in khaki uniform. Even after he was much better in health, he did not readily take to people, not even to his sister and the aunt who was to take care of him. What will become of him, and so many others like him.

Anne-Marie, the little Santal girl who was with us through all the disturbances last year, having been brought to hospital in March suffering from meningitis. She became a great favourite with all the staff as we watched her progress and saw our prayers answered as she gradually developed into a normal healthy toddler. Her father came to fetch her just one year after he had left her in hospital. He and the rest of his family had had to leave their village home and go into India as refugees. They had come back to the ruins of their former home but were grateful that their lives had been spared and that they were re-united again with their little daughter. We, too, were glad that her family were able to have her again, although it was hard for us to have to say good-bye to her, for she had brightened our lives and given us joy on many a dark day during the time of the West Pakistani occupation and the war in December.

Bombs. The sound of planes still reminds me of those days in March and April last, and again in December, when the bombs falling sounded so near to us, though in reality they fell about half-a-mile or more away. I recall holding on to a frightened child, though really it was I who was most afraid, unable to think, except to hold on to the promise "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty".

Blackout. What a business it was trying to blackout the hospital effectively. How difficult to know whether it should be done well enough to last for weeks, or months, or perhaps years. I remember sleeping on the floor in the blacked-out corridor, with the few patients who remained in hospital during the fourteen-day war. For us, the shelling only lasted a couple of days and the nurses carried out their duties splendidly, but one wondered whether they would continue to do so if the attacks had gone on much longer. I particularly remember the night when after prayer with the nurses, I opened a Bengali Bible at random and read the words, "I will never leave thee nor forsake thee".



Carnations. What a delight the hospital garden was last spring. Sweet peas, roses, carnations bloomed in profusion, but no-one wanted to walk out to the front of the ward to pick them. I picked a bunch; all around a deathly stillness, most of the people having left the town to go into the villages. Those who remained were afraid to come outside their homes and in the earlier part of the Pakistani occupation the outpatients department was almost deserted, and very few women came to the hospital to have their babies. Some of our nurses had been taken home to their villages by their parents and those who remained wished that they had been able to go too, not knowing then that those who had left were having to flee for their lives and go as refugees into India, as their homes and property were burned.

Candle-light. Having our evening meal in the soft glow of the candle was one of the more pleasant effects of having the electricity supply turned off due to enemy action of one sort or another. Poor lighting made reading or writing difficult and our evenings settled themselves into a regular routine of listening to news broadcasts from as many stations as possible (what a blessing to have a good battery-operated set and also an ear-phone to listen-in to the stations which were officially forbidden). How memorable were evening prayers with my American colleague, 'Doc' Fidelia Gilbert, as she brought to the Lord the needs and happenings of the day. . . .

> We are so grateful for the food parcels which came today. . . .
> It would be good if we could get the refrigerator going again. . . .
> Please help us to trace that consignment of medicine that was put on the train weeks ago. . . .
> May the Army release Dulal soon. . . .

These and many more items, bigger and smaller, all answered in due course.

Soon I shall be getting on the plane which will take me to Dacca and then I shall travel by road and steamer to Bogra again. I try to sort out my luggage—what can be left behind? Perhaps it is just as well that the weight must be limited for my personal things. What a lot of things there

Nurse Snigdna with Anne Marie at Bogra.
(Photo: Mary White)

(below) Dr. Fidelia Gilbert and Dr. Khan, paediatrician from Dacca, at the official opening day of the children's ward at Bogra in 1971.
(Photo: Mary White)

are that might be useful and that probably are unobtainable now in Bangladesh—there would be no end to it. As it is, I have to take quite a large amount of excess weight as I am taking some things for the hospital, including anaesthetic apparatus which will enable our medical staff to make fuller use of the new operating theatre which was added to the hospital at the beginning of last year.

I wonder what it will be like without Dr. Gilbert. It is hard to realize that she will be leaving a few days after I arrive, retiring after working for thirty-three years in the same place. (The name of the country has changed twice during that time, from India to East Pakistan, and now to Bangladesh). What a piece of history she has lived through, and how faithfully she has served her Lord and Master Jesus Christ. She is well-known beyond the town and district of Bogra for her medical skill and for her interest in the women and children of the country, but she has always given priority to the spiritual side of her work and she will be greatly missed not only in the hospital, but in the church, the Sunday school and Women's Meeting. She was a regular attender at all these and took an active part, in spite of the many demands of the hospital.

It is not possible for anyone to fill her place, but we who form the team of workers at Bogra, national and missionary, will do well if we can be as simple and strong in faith as she is. The circumstances in the future will no doubt be different from those which are past, but there will still be the need for devoted service to our patients, love and understanding for our colleagues and obedience and trust in the Lord as we seek to witness to the presence and power of Christ in His Church in Bangladesh.

B.B.C. - Radio 4

Sunday, 15th October **11.10 a.m. (Scotland 10.25)**

APPEAL FOR MEDICAL MISSIONS

Mr. Denis Burkitt, F.R.S., M.D., D.Sc., F.R.C.S.(Edin.), will appeal for gifts for medical work overseas.

Mr. Burkitt is Chairman of the Christian Medical Fellowship.

Have we understood the need?

asks **John N. Cumings**
B.M.S. Chairman

THE month of October is of interest in medicine as in it there is one day when many specially remember St. Luke. Did you know that Diodorus, the friend and employer of Aeneas, the father of Luke the physician, suffered from migraine?

More than 500 years ago, to be exact in August 1413, a papal bull decreed that St. Andrews University in Scotland would teach "Theology, Canon and Civil Laws, Arts, Medicine and other lawful faculties", and the degree of M.D. was given to such as paid the appropriate fee. Although not the earliest medical institution in this country this decree is of interest for it incorporates both theology and medicine in teaching. The history of medicine in this country thus covers many centuries and has resulted in a wide expanse of activity so that today we have more doctors to the total population than almost all other countries. When a comparison is made with a young country like Zaire, or even India or Bangladesh, the result is staggering, for in these countries medical teaching has been in existence for only decades, for even the now well established Vellore Christian Hospital and teaching centre in India is less than 75 years old.

Few to qualify

In many the number of students qualifying every year is small, and will remain so for some time; for instance, in Zaire it is doubtful if the total number of doctors qualifying before the end of this century will total the yearly output from the smallest of one of our own undergraduate teaching hospitals, and we have 12 such hospitals in London alone. One result of this is that whereas in this country we have one doctor for every 700 inhabitants, in Zaire there is one for every 70,000 nationals and this assumes an even spread of medicals.

Attention is needed

Disease in one form or another is common to all mankind, even though the nature of it may differ in different areas. We talk of tropical diseases being more common in Africa or India than in temperate climes, but even the incidence of ordinary diseases, including infections like tuberculosis or cancer, is very much the same everywhere, but due to lack of food, with its resulting starvation, the survival of those with ordinarily curable disease is extremely problematic unless they can be attended to under proper hospital conditions, and with suitable staff in our mission fields.

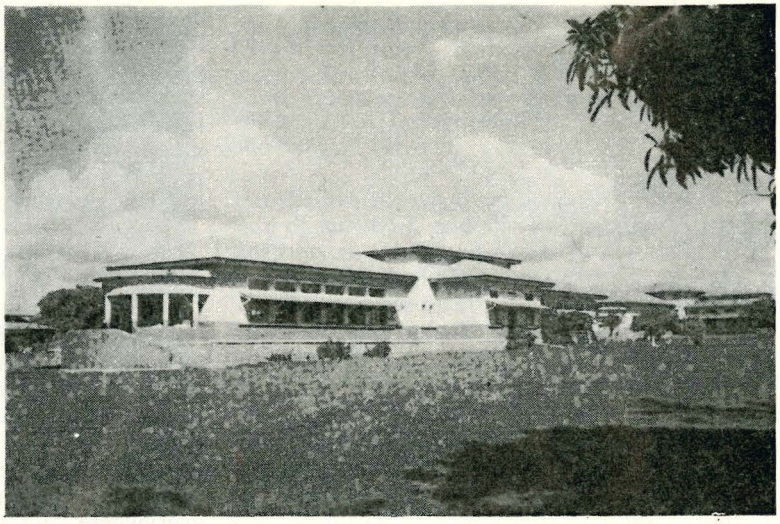
Local treatment is often available in unusual ways. Migraine is still treated by placing a live toad on the forehead, or binding the leaf of a wild arum lily on the brow, consulting a curandera (female faith-healer) and then having an injection for good measure.

One doctor for Wales?

When the B.M.S. commenced 180 years ago William Carey went to India and was accompanied by a doctor. He soon realized the need for medical work. From the very early pioneering times of the Congo Mission there have been doctors going to that land and eventually four hospital centres were started in rural areas for B.M.S. work and staffed by B.M.S. missionary doctors and nurses. My own cousin worked there in the 1920's and at one time there was a continuous stream of recruits, but the stream has dried up in our materialistic world of today or has been dammed back by a certain large edifice built up in this country which offers more financial rewards and opportunities than the Lord's work abroad.

The hospitals in Zaire (Yakusu, Pimu, Bolobo and Tondo) are, as you all know so well,

The Surgical Block at Kimpese, Zaire.

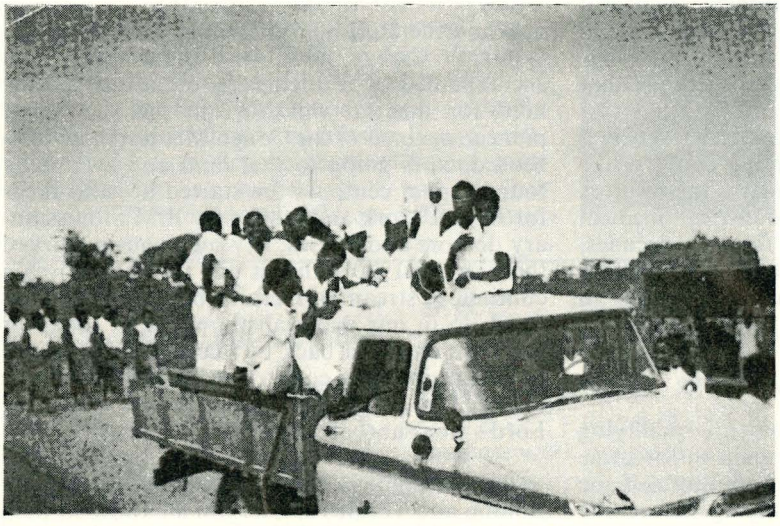


sited in really rural areas literally hundreds of miles from any other hospital.

This means one hospital and one doctor for the whole of Wales or for Kent, Surrey, Sussex and Hampshire.

When taken ill or suffering from a broken limb you might well have to be carried for up to four days to reach a hospital for treatment. Would you be prepared for that in this country? The nationals in Zaire, or India, or Bangladesh are children of God equally with you and should benefit by medical care, but if their country cannot provide it why should we withhold our help? The hospitals often have about 100 beds (or less) and in Zaire there are only at present two doctors—not even one per hospital.

A comparable hospital in the suburbs of London often has the equivalent of six to eight whole-time doctors, and our large London hospitals even more, and for some special hospitals there might be about seven residents, 10 whole-time registrars, 20 or so part-time consultants and perhaps eight or ten whole-time consultants in special departments, and all this for 200 beds. True, research and post-graduate



I.M.E. students demonstrating their work on a float at one of the public celebrations at Kimpese.

student teaching are done, thus no wonder the N.H.S. costs so much to you and to me, yet how little we spend in men or money on the people of the so-called third world to keep them healthy.

There are periodic complaints about overcrowding in our hospitals but at least each patient has a bed, yet our hospitals in Zaire and Asia are always overcrowded, with patients sleeping on the floor. Here there is always a full diet appropriate to the patient's condition, there is always a well-filled dispensary and, however expensive, no one goes without the treatment advised—usually it is all free. There are many skilled nurses available who have been well taught and are properly supervised.

In the B.M.S. hospitals overseas the food supply is a problem, often being supplied by the relations, drugs are scarce or unobtainable and nurses are few and the patients often have to pay a small fee.

The call is clear

Is it that we have never heard or do we just not care? For if we did surely there are enough Christian nurses who would be willing to serve, or enough Christian doctors who would rather obey their Lord's command to commit themselves to His service than have a secure high income. Perhaps they have never heard or listened to the call. Let it be quite clear as it is made now. There are four hospitals in Zaire, three without any doctor, the fourth manned by one doctor due for furlough this year who is offering to stay an extra nine months so that perhaps *you* could come out to take his place. There is room at present in that country alone for seven doctors *now*.

In Bangladesh there is an almost equally urgent need for two doctors at the present time. If one or two dozen nurses offered for service tomorrow there would be a place for all of them. To the rest of you who are not in medicine, do not say you are not needed; you can do three things. First, you can speak about the need to others, then you can pray about the need and God will, I am sure, answer, and then you can support the financial requirements of the medical work.

Those of us in medicine who are Christians dedicate our work to Him wherever we work and strive to assist in healing the sick but often we forget to place the whole of ourselves under His will and so fail to hear His call. May this not be said of us.

MISSIONARIES NEEDED — NOW

FOR BRAZIL:

Ministers for pastoral and evangelistic work in Amazonas as well as Parana.

FOR ZAIRE: Long-term or short-term

Doctors and nurses for hospitals and clinics.

Graduate teachers for secondary schools.

Pastors, Women Church Workers.

FOR BANGLADESH:

Ministers for pastoral and evangelistic work.

A surgeon.

A graduate teacher (man).

FOR NEPAL:

Medical personnel to work through the United Mission to Nepal.

If you wish to offer for service, or if you require more details, write to: The Candidate Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA.

Background to Prayer

THE month begins with the anniversary of the formation of the Baptist Missionary Society and concludes with the traditional Gift and Self Denial Week.

We are therefore able to remember all that has been accomplished during the past 180 years. Baptist missionaries, sent out and supported by the Baptists of the British Isles, have become involved in the work of the Christian Church in over twenty countries.

We have much for which we can give thanks as we review the past. We are sure that God's grace has enabled much to be done for him.

But the story is not ended and Gift and Self Denial Week enables us to prepare for the future. We offer gifts of money, and with the money the service of our life.

Part of our service this month will be to pray for the work in India. We continue to share with others in Christian service to the community at Vellore. In North India the number of missionaries is much reduced but the work of the Christian Church continues.

Missionary Record

Arrivals

2 July. Miss B. Cooke from Kinshasa, Republic of Zaire.
4 July. Rev. D. W. F. and Mrs. Jelleyman and three children from Kingston, Jamaica. Miss A. Bound and Miss J. Sargent from Udayagiri, India.
5 July. Miss J. Parker and Mr. R. Robson from Bolobo, Republic of Zaire.
8 July. Mr. and Mrs. C. Sugg and son, and Miss C. Bellingham from Upoto, Republic of Zaire.
9 July. Miss C. Knightley and Miss J. Morrison from Bolobo, Miss R. Murley from Pimu, Mr. and Mrs. I. Pitkethly and family and Miss B. Gill from Kimpese, Republic of Zaire.
12 July. Mr. L. L. Collis from Bolobo, Republic of Zaire.
14 July. Miss O. Woodham from Kinshasa, Republic of Zaire.
15 July. Dr. and Mrs. P. Beasley-Murray and family from UNAZA, Kisangani, Republic of
22 July. Miss P. Gilbert and Miss M. Stockwell from Ngombe Lutete, Republic of Zaire.
24 July. Miss M. F. Bushill from Delhi and Rev. F. and Mrs. Wells from Bhubaneswar, India.
25 July. Rev. F. W. J. and Mrs. Clark and family from Paranagua, Brazil.
2 August. Miss L. Longhurst from Kinshasa, Republic of Zaire.
5 August. Dr. J. F. and Mrs. Carrington from UNAZA, Kisangani, Republic of Zaire.

Departures

10 July. Mr. P. Schwier to Brussels for study, en route for Zaire.
13 July. Miss M. White for Bogra, Bangladesh.
28 July. Mr. and Mrs. D. J. Allan and son for Kisangani, Republic of Zaire.
30 Rev. B. C. R. Henry for brief service in Orissa, and Miss P. D. James for Cuttack, India.
31 July. Miss L. M. Fuller for Banza Ngungu, Republic of Zaire.
1 August. Mr. J. Yule for Ngombe Lutete, Republic of Zaire.
4 August. Rev. D. Grainger and Miss M. Rasmussen for Campinas Language School, Brazil.

Births

9 July. In Curitiba, Brazil, to Rev. H. R. and Mrs. Davies, a daughter, Abigail.
15 July. In Kimpese, Republic of Zaire, to Mr. and Mrs. J. P. Russell, a son, Carey Dene.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 1 July to 31 July 1972 inclusive.)

General Work: Anon., £4.00; Anon., £12.50; Anon. (in His Service), £5.00; Anon., £5.00; Anon. (in Memoriam), £15.00; Anon., £4.00; Anon., £1.00; Anon., £5.00.

Relief Work: Anon., £1.00.

Medical Work: Anon. (in gratitude), £10.00.

LEGACIES

		£
General		
Mr. W. J. Ayres	...	225.77
Miss K. A. Bult	...	351.78
Miss L. M. Coombs	...	100.00
Miss H. M. Gleaves	...	500.00
Mrs. Ellen Hall	...	469.35
Miss G. M. How	...	500.00
Mr. H. D. James	...	113.93
Miss E. M. Jones	...	100.00
Mrs. C. J. Kirk	...	200.00
Miss M. M. Lewis	...	100.00
Mr. H. C. Lockyer	...	333.33
Mrs. A. F. W. Milner		250.00
Mrs. M. E. North	...	367.64
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Miss O. S. Wilshere	...	25.00

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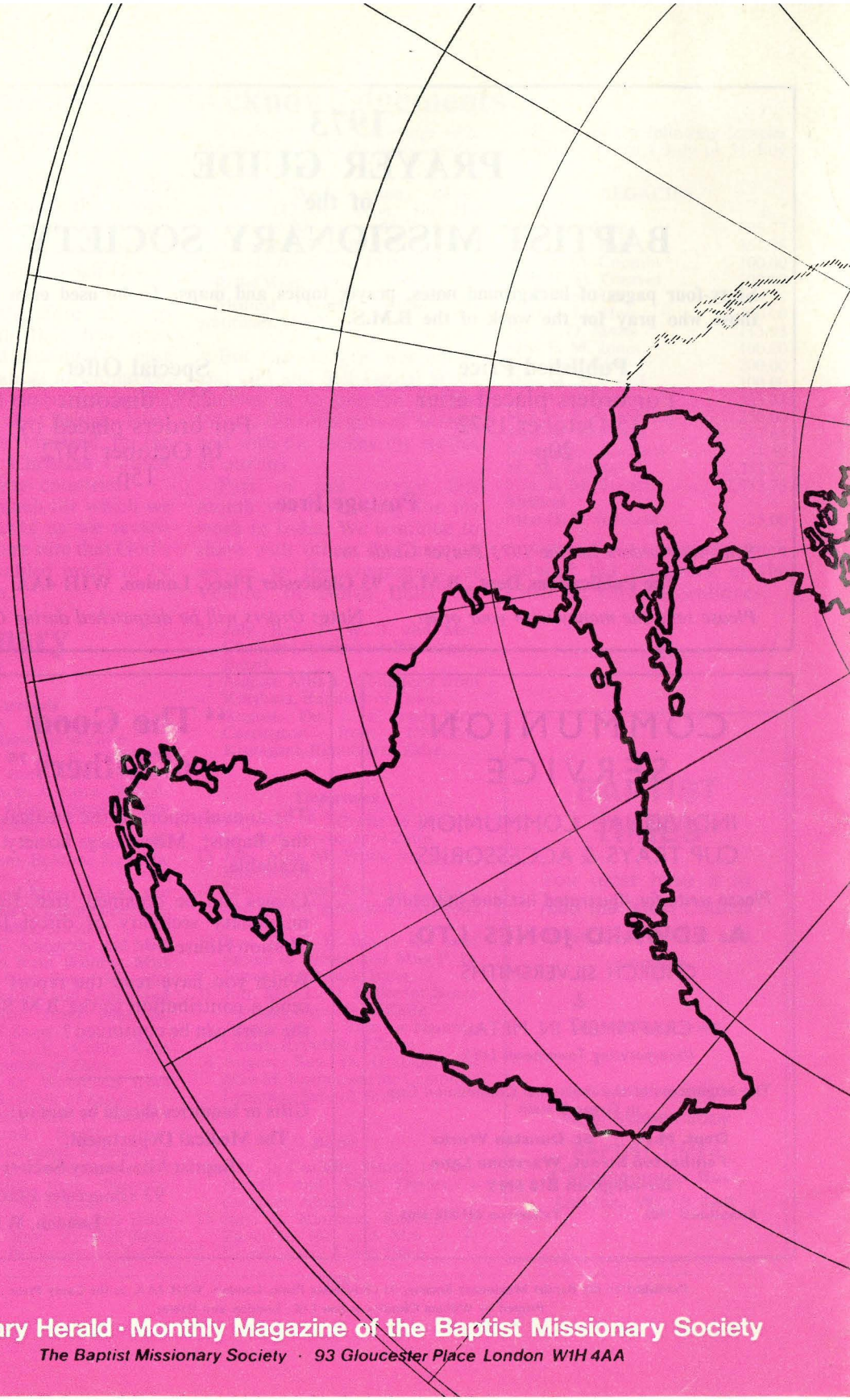

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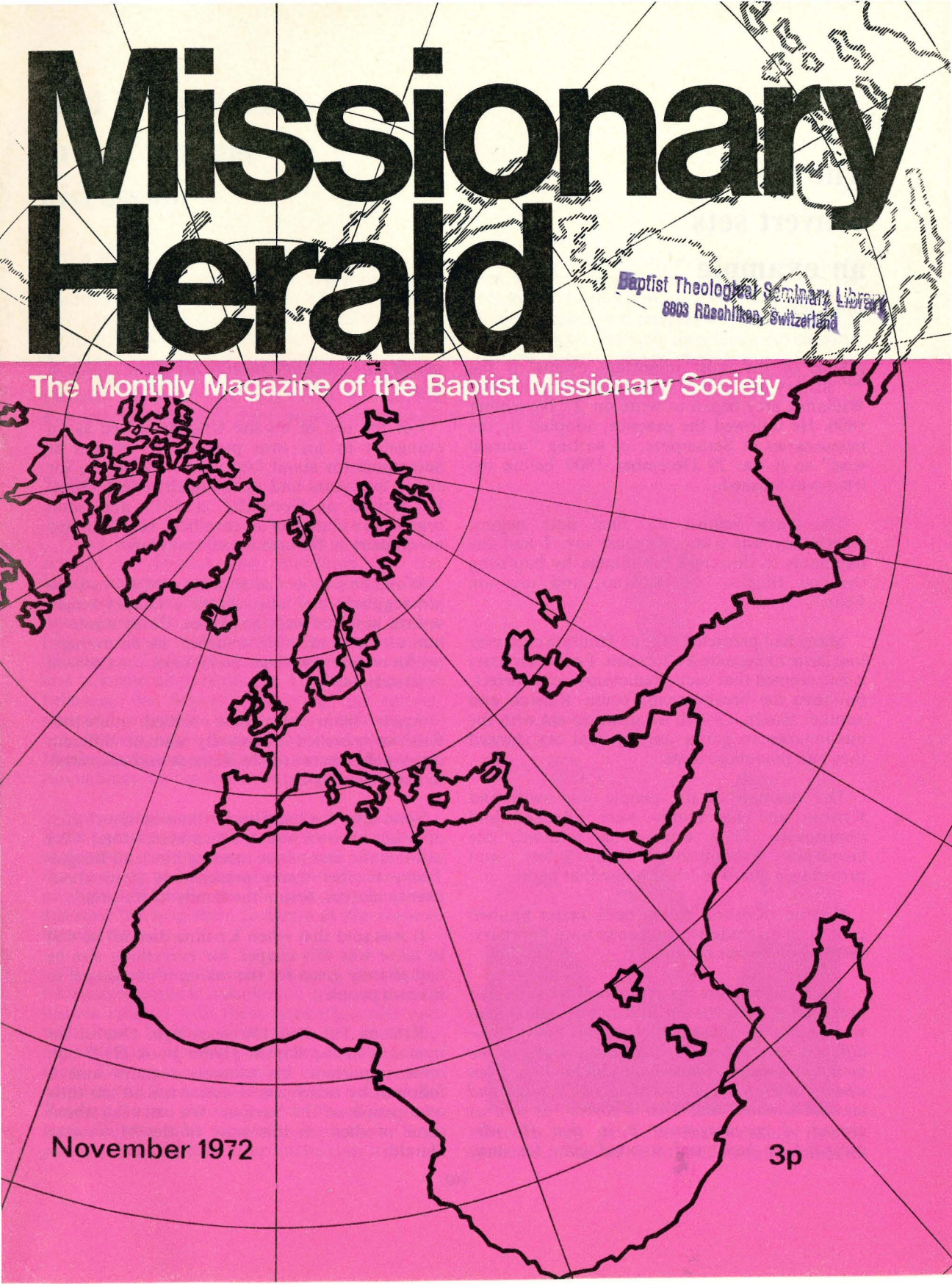


November 1972

3p

The first convert sets an example

by **Basil W. Amey**

ONE of the most important events in the history of the B.M.S. is recorded in a letter William Carey began to write on 27 November 1800. He followed the practice, adopted by the missionaries at Serampore, of writing "journal wise" so it was 29 December 1800 before the letter was finished.

The entry against the final date begins, "Yesterday was a day of great joy. I had the happiness to desecrate the Gunga by baptizing the first Hindoo, viz Kristno, and my son Felix."

Many had predicted that no Hindu would ever lose caste to become a Christian. For seven years it had seemed that such predictions were correct, but then the breakthrough came. Kristno and another Hindu, Gokol, sat down to eat with the missionaries in public and by that act showed they had renounced caste.

The reaction of the people was swift and Kristno and his family were attacked and imprisoned. They were soon released, the Governor guaranteeing their safety and providing a guard for their house that night.

Kristno (Krishna Pal as he is better known) continued his trade as a carpenter until February, 1804, when he was ordained.

A few days before his ordination Krishna had preached a trial sermon and it was Marshman who wrote of the significance of this: "*How different does the news of salvation sound in the mouth of a native, whose hope and joy it is, from what it does when delivered in our foreign and uncouth accents! And what a favour, as well as ground of encouragement it is, that He who ascended on high, and received gifts for men, should thus vouchsafe them to his infant church in Bengal!*"

For the rest of his life Krishna served as an evangelist to his own people. He worked at Serampore for about four years, in Calcutta for about five years and at Goamalty, near Gour. He arrived at Goamalty in 1812 and soon organized a church of six members. He continued his ministry in the area for several years.

While he was in Calcutta he used to visit the jail regularly and also visited a factory where several hundred were employed. Carey wrote of him at this time, "*He preached, on an average, twelve or fourteen times every week, in Calcutta or its environs*".

Apart from his three settled ministries Krishna travelled extensively and at different times went westwards to Benares and eastwards to Dacca and Sylhet.

Soon after his baptism Krishna built a church opposite his own house. Marshman wrote: "We call this the first native meeting house in Bengal. Today brother Carey preached in it to about twenty natives, beside the family af Krishna".

It was said that when Krishna died all he had to leave was this chapel, for everything else he had already given for the taking of the gospel to his own people.

Krishna Pal died 150 years ago. One of his hymns is in the Baptist Hymn Book (213) but, more important, his example remains and is followed by many whose concern is to tell their own people of the Saviour. We can read about some of them in this issue of the Missionary Herald.

God is made known in reading and discussion

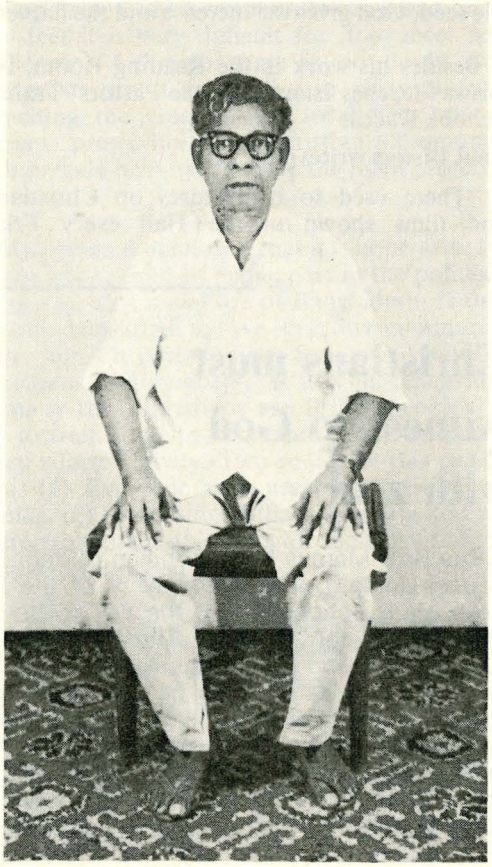
The Rev. Sudhir Sarkar and Rev. Paul Biswas (himself a convert from Islam many years ago) have worked as evangelists in the Regent's Park Hall Reading Room for ten and six years respectively. The Reading Room is open daily (except Sunday) from 9 a.m. to 12 noon and 4 p.m. to 7 p.m., and has a selection of English and Bengali newspapers and magazines besides various Bengali Christian booklets, Scripture portions, Bibles in English, Bengali and Urdu available to readers. Each day about 100 people come to the reading room: college students, schoolboys, working people, ordinary people, the highly educated and the uneducated. Even some maulvis (Muslim religious teachers) come to read and discuss religion with the evangelists. The two evangelists talk about some aspects of their work in Dacca city.

Sudhir Sarkar writes:

"This is a Muslim country with a small percentage of Hindus and Buddhists. In the Hindu religion there are many groups and amongst the Muslims there are two chief groups, one against the other. The Ahemdiya group (very conservative) is hostile both towards other Muslims and towards Christianity. We preach to and talk with all these people. They are orthodox believers, the majority following the various rites and prayers of their religion faithfully, yet not knowing the Koran. Only Muslim and Hindu men come, no women, for the women of this country are not free to mix.

Many people, even maulvis, take forms for the Bible Correspondence School. We help them to understand the questions and guide them with their reading and understanding of the Scripture passages. Naturally we do not tell them the answers, but help them to arrive at the answers themselves.

The various books and pictures on display encourage people to ask about Christianity and I discuss religion with them sympathetically and with love. In this atmosphere of friendship opportunities arise for presenting the Gospel to them. During the years there have been many converts to Christianity through the work of the Reading Room, yet our Baptist Church has only received one such convert, the others have joined other churches after instruction from us.



Besides my work in the Reading Room, whenever possible I visit the Christian families in

the city and non-Christian families. From time to time I take church services in the city and in the nearby villages, lead prayer meetings and perform marriages.

At present the State is democratic and secular. Yet there still remain various difficulties, for many people think that a secular state means the end of Islam and religion. Consequently many are opposed to public preaching and distribution of tracts in the streets. Maybe when people have better understood the meaning of a secular state they will change their attitude.

At present the influence of Communism is spreading among the students and ordinary people so that now many have no time at all for faith in God and religion. Yet others want to know and understand more about Christianity. Gradually the Lord's work will spread. We sow the seed, God gives the increase and the harvest."

Besides his work in the Reading Room, Paul Biswas teaches Islamics in the Pastors' Training School, Dacca.

Paul Biswas writes:

"There used to be lectures on Christianity and films shown in the Hall every Friday evening. Last year during the troubles this was discontinued and up to the present time has not been restarted. Yet many people have requested that the lectures be restarted and I hope this work will soon be able to be resumed."

"Every day many people come and discuss religion and are attracted to Christianity but for financial reasons and because of the possibility that their families will disown them, many do not dare to become Christians. However, despite this, some do accept Christ.

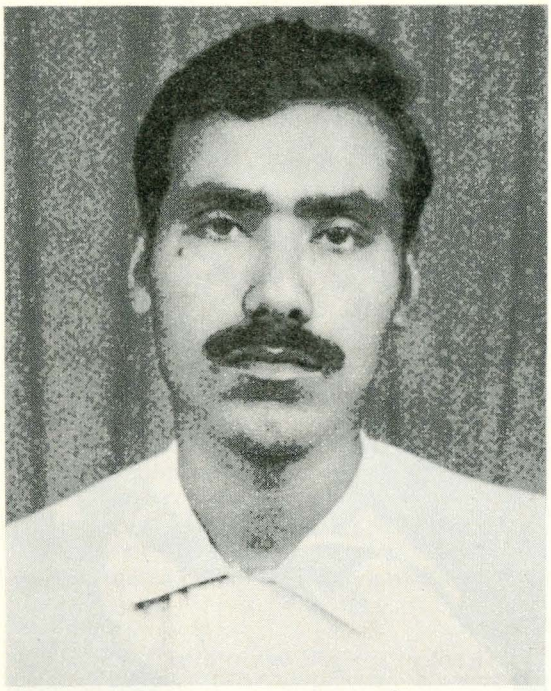
I usually preach to the Muslims on various Biblical topics with reference to the Koran and Hadis so that they can better understand. They particularly like to compare Islam and Christianity. Through our discussions the false ideas about Christianity which are spread by the maulvis can be dealt with and rectified. The main thing is not counting how many people have or have not accepted Christ, but rather whether Christ is being faithfully presented to people. I believe we are being successful in this and that a very important work is continuing in the Regent's Park Hall today. People listen to our preaching and even Communists buy Bibles. Pray that God may help us in our work. Immanuel."

Christians must witness to God with zeal

The Rev. Marcus Prem Adhikari ("Prem-Babu"), aged 36, is an evangelist working for Dacca Baptist Union. Under the ministry of the Rev. E. L. Wenger, while attending Barisal Baptist Boys' High School, he felt the call to be an evangelist. He began his theological training in Calcutta and continued it at Birisiri Bible Training School, Mymensingh, when passport difficulties arose, and completed his training at the Pastors' Training School, Dacca. After two years' teaching in a village school he was appointed by the Dacca Baptist Union as an evangelist in the Garo area. He lives in Mallikbari village with his wife and two small daughters.

Since the Independence of Bangladesh Prem-Babu had also had the oversight of various task relief projects in his district. Christians, Muslims, and Hindus together are building roads and irrigating channels and digging large ponds which will ensure twelve months' supply of water in an area of very high ground. He discusses his work and Christian witness in Bangladesh:

"IN my district there are approximately 200 church members in seven village churches. Three churches have honorary pastors and the rest are under my care. For the past four years



Rev. M. P. Adhikari (Prem Babu)

I have also been secretary of the Dacca Baptist Union and am also responsible for the oversight of the church village primary schools.

In Mallikbari district the chief religions are Hinduism and Islam. The ways in which I preach the Gospel are by personal witness, the distribution of books and friendly invitations to others to attend Christian festivals. Every market day, that is Wednesdays and Saturdays, I sit in my bookroom in Mallikbari bazaar and distribute tracts and sell gospels and Bibles. Large numbers of non-Christians come to the bookroom to discuss religion. Of course, the village school teachers help me in this work. During the past revolution the Pakistan army destroyed my bookroom (along with the whole of the bazaar) but I hope to rebuild it very soon.

Many Hindus inquire about the Christian religion, yet I do not mean to suggest that there are no inquirers from Islam. Because Christians have mixed more with Hindus in the past, greater interest in Christianity has been aroused among them. In Mallikbari district the majority of people are illiterate.

During the past seven years I have baptized 61 people. The majority were from Christian homes. Up to the present time six non-Christians have been converted to the Christian faith. Although the State of Bangladesh is secular, and neutral in religious matters, yet it must be said that many Muslim young men do not become Christian simply because they fear Muslim society. If Hindus or Muslims become Christian they are driven from their homes by their families. They often suffer physical persecution.

In the past, although public preaching of the Gospel was never actually banned, yet there were many obstacles. I hope now that such obstacles have been removed. There are many new opportunities. A few have accepted these opportunities with enthusiasm yet so far the Christian community has not responded with such zeal. Most village Christians are poor and rely on help. Until a community can stand on its own feet it is very difficult for it to meet new challenges. Although there is no doubt that evangelists and Christians gain pleasure from preaching the Gospel with local help, yet at present preserving the Christian community with outside help has become the main objective of many.

My personal opinion is that it is imperative for Christians to take an active part in the political, economic, and social life of Bangladesh. If they are only concerned to save their own community then non-Christians will for ever consider Christians as foreigners. (It is a mistaken idea of many that Christians are British people). In my district I try to take some part in almost every village activity. Two results of this can be seen. (1) Everyone now accepts Christians as friends. (2) It has shown that Christians too are willing to work with others for the benefit of the people and the country.

I believe that very quickly Christians will begin to work with renewed zeal. Immanuel."

Hindu and Muslim hear of God's love

by **Hemolini Boiddyo** *of Dacca*

I HAVE heard that you are praying for our country and nation. I give thanks that God our Father saved us and that by our Lord's grace we are living in free Bangladesh. I have been working as an evangelist since 1956. Before that I was a school-teacher.

Santi Kutir is situated in a Hindu-Muslim area. There are three local Christian families, two men evangelists, three women evangelists, and the families of two other members of staff living here. All around us there is low-lying land—the beals. From January to June we visit the various churches on foot. From August to November we visit by small boat, giving guidance, taking women and children's meetings and leading church worship. We try to visit every family and pray with them. I preach with the aid of pictures and other visual aids.

In 1971 I formed several co-operative societies for women. Through these societies the women are taught child welfare, midwifery, how to run a home, and how to be thrifty. They experience the peace and joy which comes from working in a united way, and through their discussions a feeling of sympathetic fellowship is created. Through this teaching I show God's love for them.

The situation in the country last year was so bad that most people fled. Even now most of them are not completely resettled in their homes and in some cases it is not even certain where some members are. Consequently this work is at present suspended.

All around Santi Kutir many Hindu and Muslim sisters live. I mix with them and from time to time, with the aid of pictures, tell them of God's love and of His wonderful works. As Santi Kutir is a centre there are people constantly coming and going.

During Holy Week special meetings are held and in these group meetings much is achieved. On the Wednesday after Easter Sunday we hold our Annual Women's Rally. For the past two years, because numbers are large, we have had the Rally in two places, for convenience.

God is still at work in Zaire

by **Koli Mbongono-Kulaki**

THERE are in the Zaire now forty different missionary societies of various denominations. The Protestant population in the Zaire numbers more than two million, of whom the vast majority are Baptists in the sense that they have been baptized by immersion on confession of faith and repentance; a large proportion are connected with churches founded by the Baptist Missions of America, Europe and Scandinavia, though united in the one Church of Christ in the Zaire.

The main work of the Baptists in the Zaire is to show Jesus Christ the Lord to the Africans. To do this we have many ways.

Preach

1. We make great efforts to preach the Gospel in chapels, hospitals, prisons and at the open air meetings, for we have religious freedom in the Zaire and everyone can worship as he pleases. This is a great help to our work and evangelization. Sunday by Sunday Christ is exalted and God is glorified.

Teach

2. We have mission primary schools, high schools, and Sunday schools for young people (boys and girls) to prepare them for the church of tomorrow. We also teach religion in the state schools. We must do this because from young people we shall get church leaders.

Prepare

3. We have local Bible Schools in some of our mission stations, a co-operative Pastors' Training Institute (E.T.E.K.) at Kinshasa, the Yakusu Upper River Pastors' Training Institute, the Theological Faculty at Kisangani Campus, and the Theological Seminary at Kananga (Luluabourg).

The main burden of witness and teaching falls on the teacher-evangelists of whom many hundreds are serving out in the villages after they complete two or three years in Bible School.

Visit

4. One of our most important jobs is among the women. We teach them to read, to enable them to read their Bible and to study the scriptures themselves. Some women are on the diaconate, and they take their full share in discussions. In the towns and cities some senior women dedicated by the church to the task of house-to-house visitation to invite people to church services and to take part in hospital and prison visitations and assist in the teaching of the new women inquirers. There are weekly women's meetings in the mission stations and some of our local church members are able to lead the meetings and give the message. Women's conferences and retreats are held from time to time in various centres, with a view to the deepening of spiritual life and the encouragement of Bible study.

(*continued from page* 166)

Representatives from all the women's meetings attend, give their reports, and make their offerings for the Lord's work. They gain inspiration from one another's work and enjoy fellowship. This year many women contributed to the success of the Rally by giving gifts of vegetables and money. This year, too, many Hindus, Muslims, Anglicans, and Catholics participated, bringing their praise and thanksgiving and sympathetic understanding.

Each year we hold a three-month Bible School for young women, from February to April. We give the girls teaching on baptism, teach them to sew and how to run a home. This year the Bible School did not take place, but I took baptismal classes in four villages.

We send our Christian greetings, "Immanuel". Please pray that God may use me in His work as He desires.

(Sketch by Rigden Green)

Rev. Sanika Surin

God still calls the 'Krishna Pals'

by **Paul Rigden Green**

Formerly with the B.M.S. in Bengal.
Minister of Sidcup Baptist Church.

Tursha came lumbering up the drive of the mission compound, obviously tired, and no wonder, for he was carrying the remains of his cycle. The frame and rear wheel slung over one shoulder and front wheel and forks dangling from the other. It was a familiar sight to see him like this, and we named him "Tursha the cycle breaker"; but we also added the name "Tursha the church maker". He had worn out more cycles than we had kept account of in his work of establishing new churches amongst his own people, the Santals, of North Bengal.

He was a retired postman, but not a retired Christian. His eager spirit drove his tired body to push the pedals of his cycle along the rutted roads of baked mud, which later became several inches of fine dust. His eye was not on the road, but on those Santals who had shown some interest in the way of Christ, and were receiving instruction through him prior to baptism and being formed into a new church. Over half a dozen new churches were established through Tursha's dedication.

He had first lived in the district of Malda before moving over to West Dinajpur. Malda was the scene of Krishna Pal's labours, and Dinajpur was the place where Carey worked as an indigo planter before he went to Serampore. A close link was kept between these centres of work using the rivers for transport. Malda has an ancient history because the medieval capital of Bengal was located at Gaur, the remains of which still cover the space of seven miles. It was near this that Krishna Pal worked at a place called Goamalty.

Rev. and Mrs. P. Rigden Green with their children visiting the ruins of Indigo vats, near Malda, several years ago.

Later on the B.M.S. passed on to the Lutheran Mission the work of evangelization in the Malda area. The fact that Malda had once been a Baptist field was brought home to me, when once I was asked to travel over from Balurghat to look into the matter of an old Baptist cemetery. I found several well-made tombstones with the names and the dates. One was, I think, marked "Rev. Benjamin Benerjee, Baptist missionary, 1863". Here was a hidden chapter of our B.M.S. history, another of the great succession of Krishna Pal.

With the coming of the railways many patterns were changed. Santal and Munda labourers who built the railways settled in the jungles of North Bengal. After a hundred years of somewhat fruitless labour the missionaries found a response among these tribes. Some who were already Christian led the evangelistic work. In the last twenty-five years tarmac roads and concrete bridges have been built, which certainly have helped Tursha on his cycle. These tribes have felt themselves pushed into the twentieth century. At the same time, many have realized the futility of their old animistic faith, and readily accepted the Gospel.

Another successor of Krishna Pal, a man called **Matku,** has been a pioneer in this work. His picturesque way of describing his experience to me was in the words "Previously we had been led to think our name was mud, but now through Christ we are men!" He described himself as a goat pushing his way through a thicket so that others could follow behind.

After a primary school education he entered the police force. Once while at his home on leave there was a row going on in one homestead in the village to which he was called. He found a man holding a sword in front of two frightened old women; he was trying to exorcise evil spirits from them.

The infuriated Matku flung away the sword, and at the same time he flung away the futile animism with which he had been brought up. He had heard of Christians and promptly set out to find a Christian preacher.

On meeting the saintly Pastor Sanika Surin he demanded to be made a Christian on the spot. When asked what he knew about Jesus he replied "Nothing, but that's why I have come to you".

(Sketch by P. Rigden Green)

Matku

Such an eager inquirer received the good news gladly and he and his wife were baptized three weeks later. But the result was that the rest of the village ostracized him. Before he returned to his post at Malda he told them that the time would come when they would also want to become Christians.

Some months later his brother-in-law came all the seventy miles to see him, and to ask him to return and tell the village about Christ. At first he was incredulous, but when he saw that they were serious, he in turn showed how serious he was by giving up his reasonably well-paid job in the police, and came and resumed the work of a peasant farmer in his village so that he could lead them to Christ. I was taken to that village when Pastor Surin was giving them instruction about baptism. Now in turn Matku has been used to win over a dozen villages for Christ.

Each month about fifty lay leaders gather for training at a one-day Bible School led by the trained pastors. Other groups meet in other centres. Of these only a handful have been Christians more than twenty years. Near the indigo vats where Carey worked a village group was baptized about one hundred and seventy years after. Pray for the Krishna Pals of the twentieth century. Tursha has gone to his reward, Matku and his friends are still forging ahead.

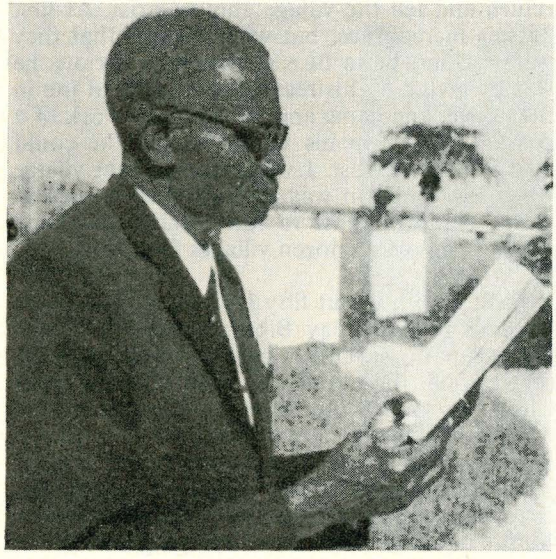
I ran away to find God

John Iyombe, *pictured with his wife (right) and Lingala Bible (below) the evangelist at the Mangobo Church, Kisangani writes on:*

The reason why my wife and myself believe in Jesus Christ and the way we have travelled from our youth until today.

WHEN I was a boy we lived in a large family, father and mother and the whole family belonging to father's older brothers were there as well as the families of his younger brothers. In 1925 I wanted to join the inquirers' class but my mother was very upset with me over that because she was afraid that I would leave her. At that time our elders were suspicious and afraid when we wanted to join ourselves to white people. So it was, that when mother saw that I wanted to join the white man's inquirers' class, and when she heard the teacher beating the drum to call people to service, she ran off with me into the forest!

But I myself began to hear about what the teacher was saying. When the Pastor, Abraham Akilabana, came to see us, he preached about the



death of Jesus and my heart began to marvel about that. Then the white teacher Bandombele, Mr. A. G. Mill, came and he spoke about the words of Jesus to Nicodemus and what it meant to be born again. So I began to run away from my mother at that time and find my way to the village teacher so that I could listen to what he said. On the 21 June 1927 I was baptized by Pastor Abraham and a year later the church leaders chose me to help with school work. Then in 1929 I became a teacher-evangelist and taught in our own village of Yaolenda.

In 1936 the church sent me to Bosoku in the country of the Bongandu; then three years later I went to help the church overseer at Yahisuli. After serving in three other places, the missionary, Mr. Drake, chose me to go to the Ecole Grenfell at Yalemba for training in 1950. Six years after that I was invited to come to Kisangani and my wife and I came to live here in 1956.

My wife and I sometimes read together the passage in Luke 14:25-35 (where Jesus talked to his disciples about family ties) and we realize how many members of our families are no longer with us. The time of the Simba rebellion gave us great distress because so many were killed. My wife's own brother was a church overseer who died then, and my brother, who was a village teacher, was killed too.

But we carry on the Lord's work and try to fulfil the mission he has given us, as we seek to find out what his will is for us.

War brought a new experience of God

by **S. K. Sarkar** *of Barisal.*

8 p.m. of 25 March 1971. We all sat silently and eagerly in our small house in Barisal town. Like the rest of all the people of East Pakistan we were listening to the Radio. Irrespective of caste or creed, men or women, we had hope and fear in our hearts and minds.

The announcement of the "President" (Yahya) came as a death-blow and we were afraid. Most grave rumours from Dacca on the next day and on days after made us all very anxious. All newspapers and radios had stopped. Men, women, old, young and babies began to flow by the big road in front of our house, all on foot, with clothes, rags, bags from Dacca, Comilla and even from Chittagong to their native villages.

Rates of rickshaws had risen from 4 annas a mile to Rs. 2/- a mile and all means of conveyance were impossibly overcrowded. The town began to empty and relations or friends departed overnight for far away villages without bidding goodbye. Our Baptist people, mostly living around our church on the river bank at the southern part of the town, also began to evacuate about the end of March. Fortunately, both of our schools had closed and all boys and girls had gone home to their villages.

I sent my family, including my wife, son, daughter, daughter-in-law, grandson aged two, brother's wife and two nephews to our village home on 3 April 1971. It is a most ill-connected far away village. It took about 30 hours to reach a so long deserted village home on rickshaw, boat and foot. As it was hot season, they took bare necessities, mainly food. I had stayed back with my youngest brother, eldest spinster sister and 85 year old mother, who was wholly bed-ridden and unable to move.

In the meantime the flow of evacuees by the road in front of my house had thickened; a pitiable sight. I was sitting on my veranda one day at about 2 p.m. when a young man ran up to me and said that his old mother had fainted on the road. I went with him and found an old woman lying flat by the side of the road surrounded by a young woman and three or four children. These people had come from Chandraghona paper mill and were 13 days on the road. They had a few clothes only and were in the last stage of starvation and exhaustion.

On 18 April at 10.45 a.m. two Pakistan bombers flew over our town and shelled and bombed for half-an-hour. I should have said that the town and countryside around was under Awami League control and all people were very sympathetic towards each other, known or unknown. My brother left town on the nineteenth, but I and my elder sister had to stay back as my mother refused to leave. By the twentieth the town was nearly empty except for Mr. Stanley Mudd, of our Boys' School, and three or four young men and the three of us; there were very few people in our part of the town. Two bombers again bombed and shelled the town on the twentieth, and my mother consented to leave for the village; perhaps for me and my sister.

So I engaged a boat, managed by two boatmen, at ten times the usual rate, and we three departed for our village home early in the morning of the twenty-first. It was a task to carry my mother on a stretcher to the river bank, a distance of about a quarter of a mile, and there were very few men to carry. I am very grateful to those four or five men and Mr. Mudd was one of them. We

started at about 7.30 a.m. and reached home at 7 a.m. on the twenty-second, after continual rowing. We were ignorant then that the Pakistan army had reached our town and occupied it on the very day.

Our village is in a part of Faridpur District under Police Station Kotwalipara, the same as that of Sheikh Mujibar Rahman. For five months in a year it is under water. But it was the driest season and it was not long before the Pakistan army visited the home village of the 'Sheikh'.

It was in the middle of May (14th) that they visited Kotwalipara for the first time. They had ordered the Chairman of the Unions to burn all Hindu homes. There were only five Christian families in our village, including us, and about 60 families were Hindus and the rest were Muslims. From 2 a.m. in the morning (14th) silent rows of young men, women and children were plodding, without lights, to the north in marshy lands and villages. They were mostly Hindus. We also sent our young men and children to Ambari, a small village three miles north. In my house only my old bed-ridden mother, my elder sister and I remained and prayed through the long suffering day.

The Hindus had begun to fly towards India by night, overcrowding in boats after what they could sell at one-tenth of its price and giving away or leaving, as it was, what they could not sell. People left their ancestral homes at even an hour's notice, with no time to think. I, myself, had to give money to some families in exchange for their lands and homesteads, at nominal price, on condition that if they came back I should return their lands on repayment.

Around our house all Hindu houses were burning and every article was looted but until the arrival of the military there was no death. They arrived at 8 a.m., a batch of only eleven, with machine guns, grenades and a wireless set. We heard machine guns and rifle shots on the west and saw further houses burning (those of Awami League leaders). This went on up to 2 p.m., when they stopped, only a furlong off to the west of my house. Then they went back to the Police Station where the camp was, for operation in another village on the next day.

After their departure from our village we found that they had killed and burned about 300 persons of our village. There was not even a voice raised against this during their stay in our village. People were killed at sight, either flying or standing, needless to say all unarmed. Our young men, women and children came back at night to fly to another village early the next morning. After four days Pak military went to Gopalganj to their Sub-divisional headquarters and we were safe for some time. During May and June they visited twice our neighbouring villages and worked exactly in the same way. Two of our nearby fairly big market places (within our sight), Sikirbazar and Ghagar, were completely burned down with loss of properties and lives.

We had not heard anything about our homes at Barisal for these three months. In the end of June I sent a young man to Barisal on foot and he returned safely to say that though many houses at Barisal were looted not many were burnt. No Christian was killed nor a house of a Christian burned (in town) though many were looted. Just after the military left our village, and others, there began a reign of robbery every night. So we began to return gradually and cautiously to our home in town in July. On our way back we had to stop at a Christian house by the side of the canal at the village "Askar" for the night.

During the whole night I could not sleep and lay awake to witness a scene unprecedented. I saw thousands and thousands of open small "dinghies" rowing very silently towards the west (for India), each boat with five to ten men, women and children with a little food-stuff and some clothing, only without lights.

On arrival we found that our house was partly looted, mostly foodstuff. Our Christian people began to return to town and each one of us had an identity card issued by our missionary, Mr. S. Mudd. During the next five months I never allowed my young son, Paul, to go out in town, nor allowed any womenfolk of my house to go out of the house during daytime. When we first returned in July, just at dark, we heard 11 rifle shots which we learnt afterwards were men shot either Hindus or Awami leaguers in the military headquarters in front of our home. This happened nearly every night. Needless to say, we spent much of our time in prayers. We have seen with our own eyes what David foretold, ". . .

Book Review

TO CHINA WITH LOVE
By Pat Barr
Secker & Warburg £2.75

This is not the usual type of missionary book, being more concerned with the personalities of the missionaries than with the work they did. It covers the period 1860–1900, from the opening of the interior of China to foreign residence to the Boxer rebellion of 1900, when so many foreign missionaries and Chinese Christians were murdered.

Pat Barr has drawn together a wide range of material from books, missionary society minutes, letters and diaries to try to show us what kind of people these early missionaries to China were, why they went, what they expected to accomplish, their difference of opinion, their weaknesses, as well as their daring and bravery and willingness to suffer incredible hardships in the name of Christ.

The book reveals the weaknesses of the pioneers in a way which many readers will find hard to take. In some parts of the book it does seem that the total picture is distorted by emphasizing the shortcomings and bigotry of the missionaries, while passing over their deep religious convictions and their fervour for the gospel.

There were missionaries in China prior to 1860, but they lived in the treaty ports, in what seemed to missionaries such as Hudson Taylor to be luxury and indifference to the needs of China's millions. The older missionaries regarded the newcomers as foolhardy and impatient. The one group expected the church to grow outwards from the coastal cities, the other group saw their work as a blitzkrieg, covering the whole of China within a short time, and winning the maximum number for Christ in one lifetime.

Many of the missionaries are shown to have had little understanding of Chinese culture and to have offended those they sought to win by insensitivity to Chinese manners and customs. By contrast, Timothy Richard is shown as one who sought to make friends with the cultured and the eminent, and to establish a two-way traffic between the Middle Kingdom and the rest of the world.

Looking back over a hundred years, it is easy to see how many of the mistakes were simply the mistakes all imperfect human beings make when they seek to serve God. Missionaries today have to face the same limitations of knowledge, and their own insufficiency for the task.

We thank God that He uses imperfect sinful people in His Kingdom. Whatever else may be said, the missionaries to China did carry the message of the gospel to every part of that great land. Whatever harvest may eventually be reaped in China, it will spring in part from the labours of the men and women named in this book.

E. G. T. Madge

Resignation gift for relief

Mrs. D. T. Roderick has been treasurer of the Women's Missionary Association of the Cardiff Auxiliary for 28 years. When she resigned recently her friends collected £36.15 which they gave to her as a farewell present so that she could send it to the Society as a contribution towards its Relief Fund.

(*continued from page* 172)
but it shall not come nigh thee." (Psalm 91:7).

The Pakistan army left our town on 8 December, but their collaborators, the "Rajakars" and "al-Badrs", were staying in their protected headquarters, just in front of our house a furlong off. For the next eleven days (8.12.71. to 18.12.71) they were firing machine guns, mortars and Chinese guns towards surrounding houses day and night, and we had to live away from our houses and stayed in the Mission schools near by. Our houses (tin sheds) were riddled but not much harm done. On the eighteenth the Rajakars surrendered.

From the nineteenth we (Christians) felt as we had never felt before since August 1947. We have "walked through the valley of death, but thy rod and thy staff they comfort us". I have noted my own very limited experience during this period. For bigger things have happened round me which the world now knows. But I gladly declare that though I have undergone much loss in property and health and spent most anxious hours with my own daughter, brothers and close relatives, who were all much more anxious for us all as we were totally cut off for nine months, yet I have seen and felt our Lord and God as I had never done before, yea, "It has not come nigh me"—as He had promised.

Background to Prayer

The 1 November 1972 marks a new stage in the work of the Baptist Missionary Society in Zaire. On that day the B.M.S. ceases to exist as a separate recognizable body in Zaire. From the 1 November there will be the three participating Communities of the Lower, Middle, and Upper River. Missionaries sent out by the B.M.S. will be appointed to one or other of these Communities. The three Communities will be linked by a Co-ordinating Council and it is this Council which will place all personnel. It is planned that one of the missionaries will be appointed to the post of missionary responsible for missionary affairs.

Our Prayer Guide this month is particularly concerned with the Baptist Community of the Lower River.

In the final week we shall remember again the work the Society previously did in Angola and the continuing Christian witness in that country.

Missionary Record

Arrivals

9 August. Mr. R. A. Bartrop from Pimu and Mr. R. H. Budden from Upoto, Zaire.
11 August. Rev. J. O. Wilde from short term service at Chandraghona, Bangladesh; Mrs. D. A. Rumbol and daughter from Binga, Zaire.
14 August. Miss S. M. Le Quesne from Dacca, Bangladesh.
26 August. Mr. D. V. W. Hurford from Kimpese, Zaire.
28 August. Rev. B. C. R. Henry from short visit to Orissa, India.
30 August. Mr. and Mrs. D. J. Stockley and three children from Rangunia, Bangladesh; Miss R. Page from Banza Ngungu, Zaire.
2 September. Rev. W. and Mrs. Porch and family from Kingston, Jamaica.
6 September. Miss H. Chalmers from Pimu, Zaire.
7 September. Miss I. V. Wright from G. Udayagiri, India.

Departures

13 August. Miss J. M. McLellan for Ludhiana, India.
16 August. Mrs. A. G. Lewis and daughters for Dinajpur, Bangladesh.
18 August. Miss E. A. Newman for Brussels en route for Kinshasa, Zaire.
20 August. Miss S. Finch for Faridabad, India.
24 August. Mr. and Mrs. R. Robson for Bolobo, Zaire.
28 August. Miss A. Bean for Upoto, Zaire.
31 August. Miss K. Ince and Miss B. Fox for Brussels for study.
2 September. Miss C. Knightley and Miss J. Morrison for Bolobo, Zaire; Mrs. D. W. F. Jelleyman and three children for Kingston, Jamaica.
3 September. Miss W. Gow for Baraut, India.
4 September. Miss J. Parker and Mr. M. Gocke for Bolobo, Zaire.

Success for Director

Mr. Benjamin Lombale, the Director of the Hospital at Yakusu, recently completed the Nurses Tropical Medicine course in Antwerp.

Mr. Lombale obtained highest marks in the final exams and was awarded the gold medal of the Institute; the first African to achieve this distinction.

Mr. Lombale has been attending B.M.S. Summer Schools at Bexhill and Alloa and returned to Yakusu at the end of September.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 1 August to 25 August 1972 inclusive.)

General: Anon., £250.00; Anon., (for the Master) £5.00; Anon., (a Well Wisher) £20.00; Anon., £4.00; Anon., £1.50; Anon., £1.00; Anon., £30.00; Anon., £5.00; Anon., (Killie) £5.00; Anon., (Prove Me) £5.00; Anon., £3.00; Anon., £250.00.

Relief Work: Anon., (R.P.) £2.00; Anon., (N.S.) £10.00.

Agricultural Work: Anon., £5.00.

Medical Work: Anon., £5.00.

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Mr. J. E. Evans ...	1,500.00
Miss A. M. Kisby ...	20.00
Mr. E. J. Lewis ...	10.00
Charlotte Linkins ...	163.86
Mr. T. J. Pinkham ...	100.00
Miss C. D. Rayment ...	750.00
Miss D. C. Read ...	300.00
Mr. A. Shaw	1,000.00
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Rev. T. D. Thomas ...	200.00
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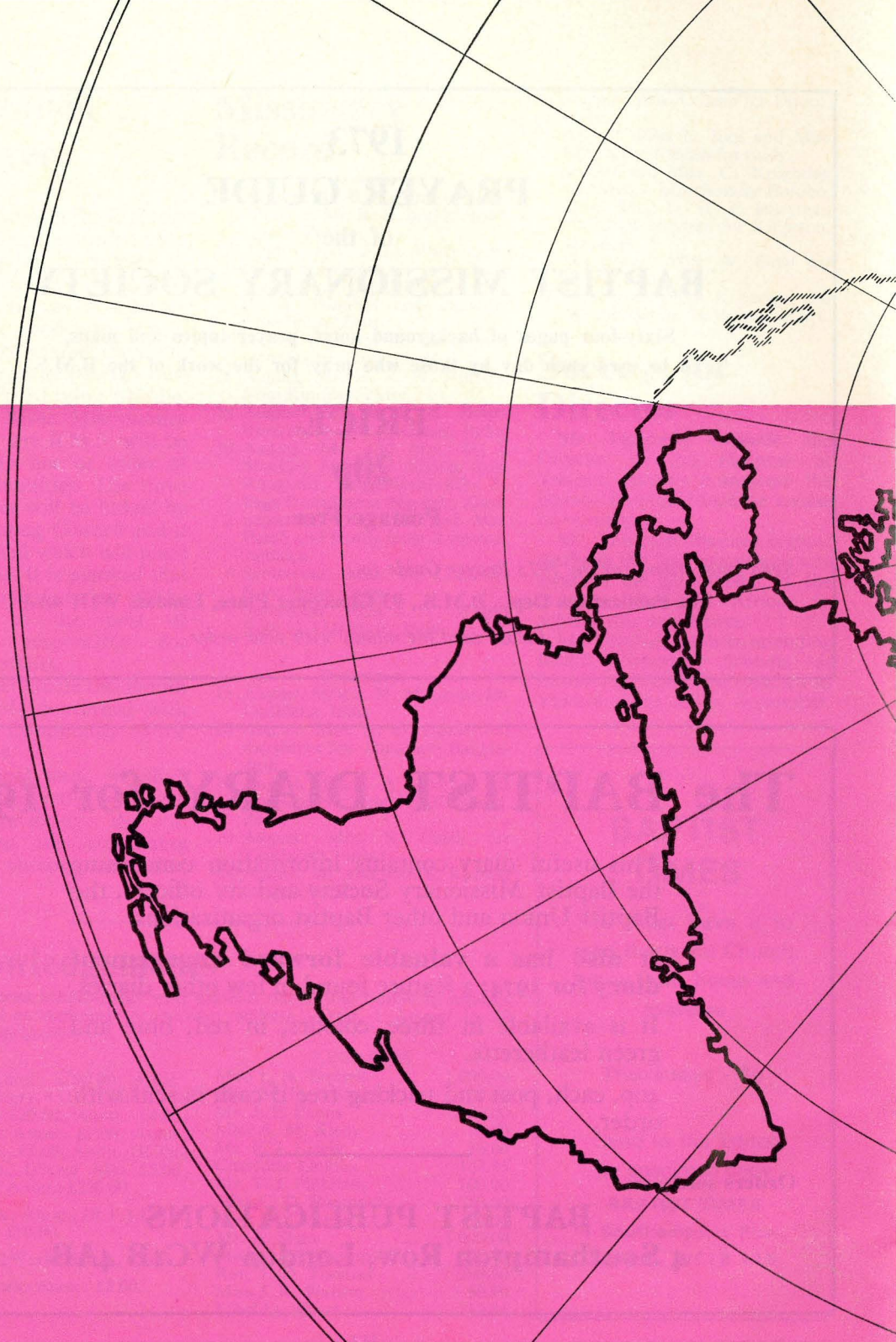

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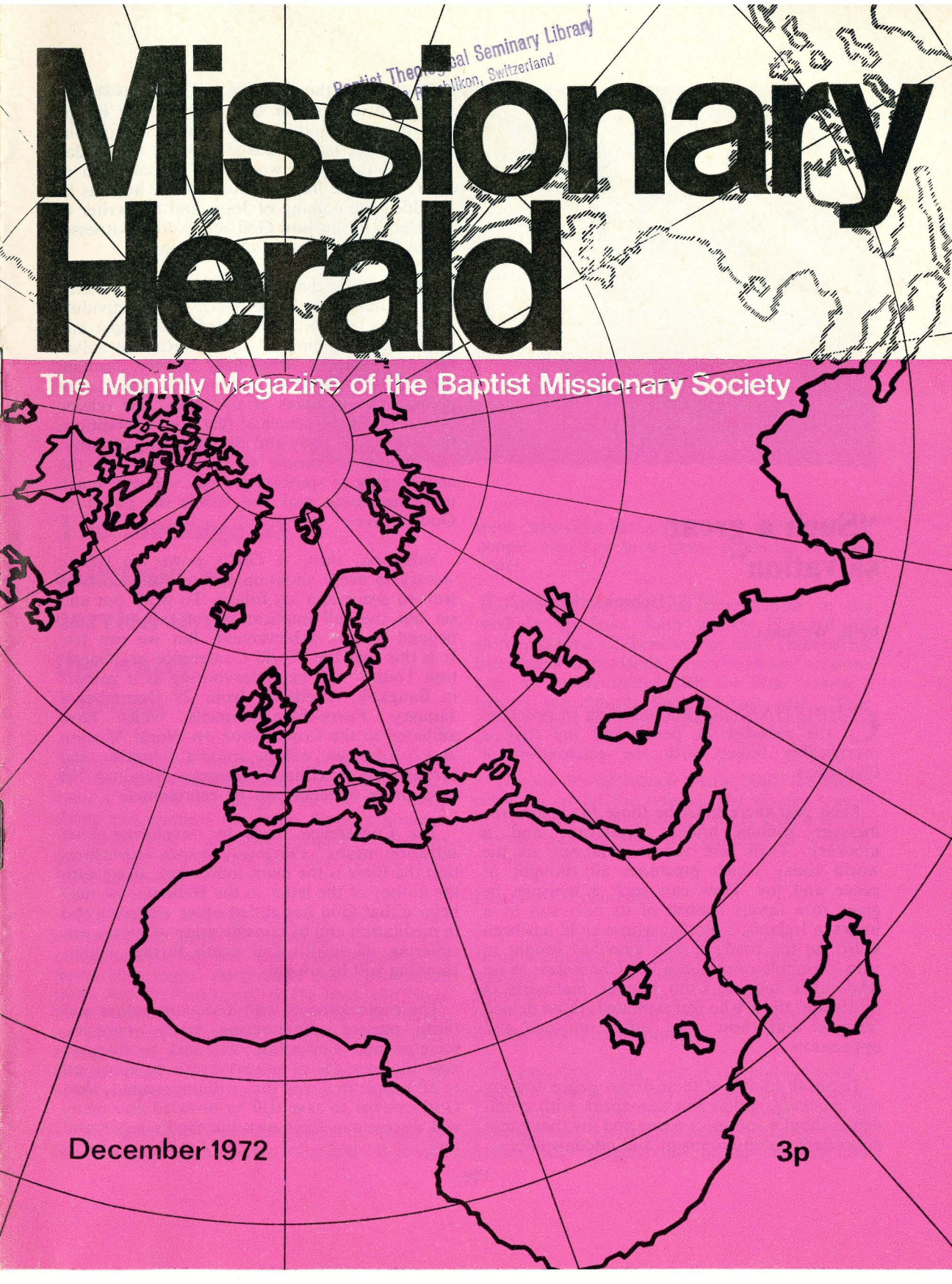


December 1972

3p

"Such a great salvation"

(Hebrews chapter 2: 3)

by B. W. Amey

CHRISTIAN churches will wish to proclaim the message of peace and joy that is inextricably linked with the celebration of Christmas.

Each year there must be those for whom the message sounds hollow, irrelevant and a mockery. There are many situations in the world today which precludes all thought of peace and joy. How can such a message be given to a family robbed of its only son by a bullet in Ireland; a mother whose child has been killed on the road; a man who has sought in vain for employment since last Christmas; those who suffer and die from hunger, malnutrition or disease; those who feel exploited; those denied freedom and those who suffer injustice and oppression.

To speak to any of these about peace and joy is a mockery, unless one can speak with confidence about a source of peace and joy that is not dependent on environment and circumstance.

That is why the emphasis at Christmas should be on salvation and on the greatness of the salvation that God in Christ offers to all people. The prophet Isaiah looked forward to the day when all the world would see the salvation of God; John the Baptist reiterated the hope as he heralded the coming of Jesus and the writer to the Hebrews saw how God added other witnesses to confirm the message of salvation.

Through the centuries the work of the Christian churches and the witness of individual Christians have all contributed to a deeper and fuller understanding of what is meant by salvation. The Baptist Missionary Society, through the work of its missionaries, has assisted in giving fresh glimpses of the truth. The release of men from the power of fear and superstition; the healing of body and the nurturing of mind; the calling of people to repentance and the encouraging of spiritual growth; this and much more has made real and visible the power of God to save.

Salvation, then, is God's power to ensure victory in every situation and as the victory is won so peace and joy follow. To work out and set out the full implications of this is a task beyond human achievement. But we can try. It is this that the World Conference on "Salvation Today" will be endeavouring as it gathers in Bangkok, Thailand, from 29 December–8 January. Forty-three councils, which have affiliated to the Commission on World Mission and Evangelism, will be sending delegates, and through those council delegates hundreds of missionary societies will be represented.

The Conference starts by "exploring what salvation means". Obviously in such an exploration the Bible is the main source but, along with the author of the letter to the Hebrews, we may believe that God has added other witnesses and in meditation and by consideration of music, art, suffering, ill health and death further understanding will be sought.

The exploration is with a view to action and those present, representing many countries, societies and viewpoints, will seek to discover how the message of salvation can be conveyed to all people in a way they will understand; then God's power to save will be revealed and many will discover in their own life God's peace and joy.

Rev. John Clark, his wife and daughter, coming ashore at Eufrasina.

The message of salvation is carried over the water

by **Sistie Givens**

MUD covered feet, rolled up trousers, wind blown hair and breathing heavily, missionary John Clark left the dinghy on the tide swept shore and climbed the steep slippery boulder. He could hear the people singing in Sunday School. He and Norma had just arrived from Paranaguá.

The Clarks and the Anthony Boornes had arrived at the small fishing village of Eufrasina on Saturday afternoon. Tony preached to a full house that night. Afterwards John had taken them back to Paranaguá on the boat, the Nova Providencia (New Providence), by full moon, as Tony was to preach in one of the local churches on Sunday. The trip on the moon-bathed waters was John's first experience at night navigation without a Brazilian pilot.

Anchored near a pier they spent the night on the mission launch. Now, John and his family were returning for a full day's work reaching people who live in a place accessible only by water.

Hurriedly washing his muddy feet in the washing up bowl John quickly changed his shirt, put on a tie, brushed his hair, grabbed his briefcase with his Bible, hymn book and sermons and, as he breathlessly left the little "manse", behind the church, he laughingly said, "One minute I'm a sea tramp and the next minute I'm a pastor."

The sea tramp turned pastor took the men's class out under the trees as the women stayed in the 14-pew auditorium to study God's Word. Norma was teaching the children in a small crowded room.

Pastor to five churches

In the church meeting after Sunday School John submitted his resignation from the 72-member church and suggested the name of a Brazilian pastor to take his place. His first furlough was near and John was resigning from the five churches he pastored.

In any man's land, one of the highlights of a pastor's day is Sunday dinner. Even though John and Norma were in a rather isolated situation they enjoyed the delicious dinner Dona Esther, the village's only school teacher had

prepared. The table was laden with king prawns, fish, both fried and stewed, macaroni, potato salad, rice, beans and shrimp.

When John returned the people were waiting on the rocky beach to go to Amparo, in the mission boat, one of the church's preaching points. A canoe, loaded with women and children, soon followed.

Communion after five months

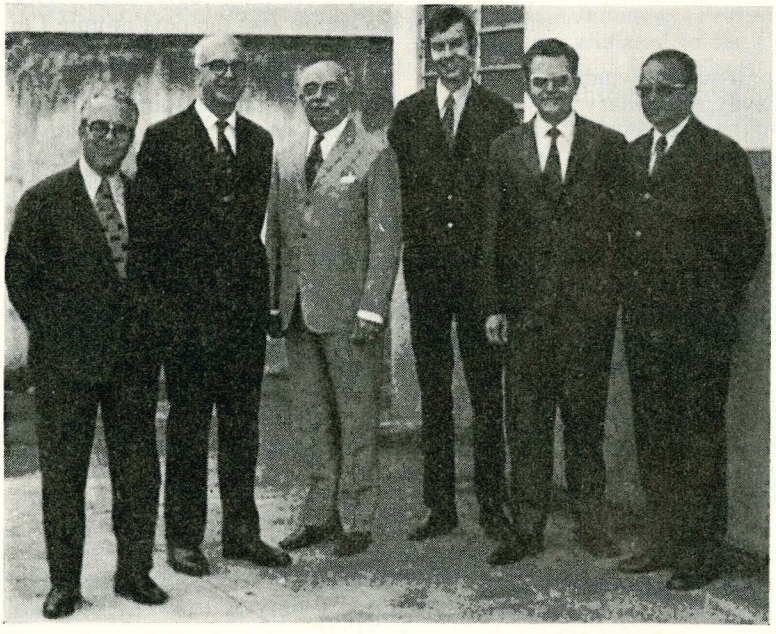
Upon arrival in the small fishing village John and a lay pastor looked at property to build a church. The mission point can never be expected to be strong as many people are migrant fishermen. They move on when the fishing season is over. The one-room school house was packed and many people were standing outside trying to get a look through one of the two windows and door as John preached about Nicodemus searching for eternal life.

Later, en route back to Eufrasina, John was told the canoe was not following. After leaving his passengers he returned to Amparo, another one and a half hour's trip, to bring back the 18 children and 15 adults stranded due to motor failure.

The winter sun was gone when the belated group returned. Steaming tea and sandwiches were waiting. Again John hurriedly washed his feet, brushed his hair, straightened his tie, drank a cup of tea, and walked straight into the pulpit and preached a stirring sermon on Phil. 3:5 and then, for the first time in five months at the little church, he ministered the Lord's Supper.

By special request of a lady who, due to ill health, knew that very possibly she would not be there when John returned from furlough the service was closed by singing "Blest be the tie that binds."

Later, under the twinkling stars of the Southern Cross, the boat rocked gently on the rising tide as John, Norma, and their two lovely little girls slept after a busy day serving their Lord in an area surrounded by thick jungle, knowing that they had done their best in obeying Christ's commandment "Go ye . . . and preach the Gospel."



Rev. A. S. Clement, General Home Secretary, photographed with leaders of the Brazilian Baptist Convention during his visit. (l to r) Rev. Joao Falcas Sobrinho, General Secretary Brazilian Baptist Convention; Rev. A. S. Clement; Dr. A. Antunis de Oliveira; Rev. David Martin; Rev. Ubiraci Dutra Ousmao; Rev. Samuel Milt.

Rev. Derek and Mrs. Punchard outside the church building at Paranavaí, Paraná, Brazil.

New workers arrive to give the message of salvation

by **Derek Punchard**
B.M.S. missionary in Brazil from 1967

The Scene

As we set out under a cloudless sky, the car splashes in and out of the puddles on the sandy road, already becoming rutted with the passage of the many heavy lorries on the road again now that the rain has stopped. They lurch along, loaded with the produce of the region, timber, peanuts, coffee, cotton, corn and soya beans in their due season and always the cattle, going to the slaughterers in the cities. On the outskirts of the town, we pass the last of the chicken farms, and are out in the open, looking out over miles of rolling pastureland, with cattle grazing contentedly on land only six years ago covered with dark green coffee bushes, formerly the wealth of Paraná.

We arrive finally at our destination, a coffee farm, and make our way carefully down between the coffee bushes, noting sadly that a good part of them have been burned brown by the frost this year, spoiling next year's harvest. I wonder how many more bushes will be uprooted to make room for more cattle, and how many more families will have to move away to the cities to look for work, or on to new regions. Arriving at the house, the sun is sinking fast, and we are just able to see the shed where the coffee is stored, the well beside the house, and a little further away, the pig-sties beside the outside toilet, and everywhere the chickens scratching in the earth or looking for a roosting place in the trees behind the banana plants. The dogs are barking excitedly as the family come out of the house to greet us. This is Alvaro, leader of our church in São Carlos do Ivaí. He has lived here for twelve years, eking out a living in the years between the frosts, but now he too is hoping to move to town.

I set up the tape recorder and loudspeaker to play evangelical hymns to announce our arrival to all round about, and enter the house for the meal that is ready for us, rice and beans, macaroni with chicken, and tomato salad, followed by strong, sweet, black coffee, home-grown, roasted, and ground. The people have started arriving now, the mothers with babes in arms and two or three small children clustered round their skirts, who enter the house to give their children water. Some have walked a few miles to be here this evening. The men and boys gather outside, under the trees, talking, and the

young girls gather in a group, giggling together. I hang the screen on a nail at the front of the house, left from previous occasions and park the car a suitable distance away to mount the projector on top. All is now ready, and we commence the service singing. The young people who came with me present duets and quartets, and the words and ministry of Jesus are proclaimed. The film also presents the gospel of Jesus Christ, and at the end the people are invited to accept literature and gospels and for personal counselling. Singing in the car we make our way, tired but joyful, home to Paranavaí.

The Background

PARANAVAI, centre of the north west of Paraná, accompanied much of the phenomenal growth of the region with an economy largely based on coffee, at one time 70% of the total. After three frosts in the preceding years, cattle can now be seen grazing on the land where once the coffee was green. This economic factor has had a profound effect on our church development in recent years.

The first churches in Maringá and Paranavaí are over twenty years old, but most of the remaining eleven, originally congregations of these churches, were organized from five to ten years ago, with the large influx of Baptists from other states, especially São Paulo, Espírito Santo, Bahia, and Pernambuco. The evangelistic fervour of these people caused a spectacular growth in church membership, but with a lack of sustained teaching ministry to support it, and the practice of baptizing very young, there have also been a considerable number of exclusions, and there are many weak members in the churches.

The world-wide tendency towards urbanization has here been furthered by the economic situation, in which the agricultural worker is no longer needed in great numbers, and has either made his way to the cities or confronted once again the development of pioneer regions in west Paraná or Mato Grosso.

So our churches have lost many members through removal. Does this mean that they are dying? By no means, but it has meant that numbers have remained stationary or dropped, in spite of their evangelistic zeal, and the baptisms each year. With the resulting financial weakness, they have been unable to support their own pastor or evangelist, and building projects have not progressed.

The practical result of this situation was that I found myself with the pastoral responsibility of 6 churches and their congregations, and have spent the past eighteen months making monthly visits to these 400 or so Baptists spread over an area of 3,000 sq. miles, encouraging them to plan for the future, to increase their giving, to plan evangelistic meetings, and most of all, to call pastors or evangelists. In this way I have been reaching well over 1,000 people regularly with the gospel in 14 different places. Praise God, today the situation is changing, with the coming of five new workers into the Association, and we pray that their work may be abundantly blessed in the coming months as we leave to go on furlough.

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The Publications Dept., B.M.S., 93 Gloucester Place, London, W1H 4AA.

Rev. Eric Westwood with candidates for his first baptismal service at Assis Chateaubriand, Paraná, Brazil.

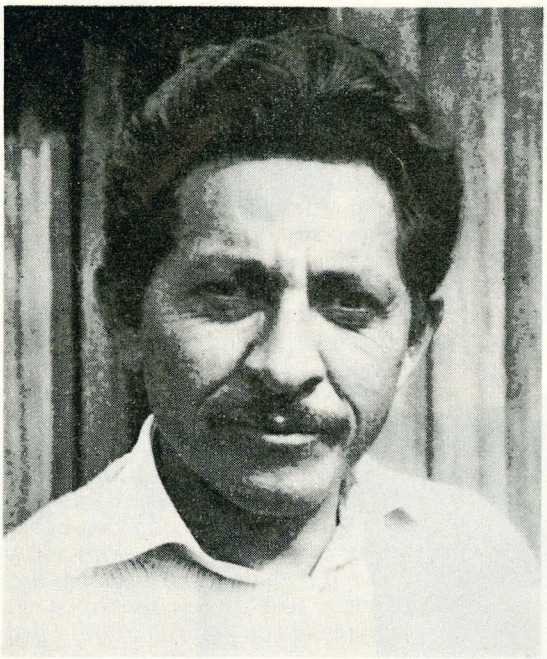
A growing community must hear the message of salvation

by **Eric Westwood**
B.M.S. missionary in Brazil from 1970

"*The fastest growing town of Western Paraná*" —"*Some of the richest land going*"—"*Ah, yes– Red earth*"—"*I'd really like to take a look around Assis*"—to quote but some of the most regular comments made when one confesses— "*Yes, I live in Assis Chateaubriand*".

Ten years ago, Tupassi (son of Tupã—an Indian god) was but a clearing in the virgin forest, with a cluster of wooden houses. When, in 1966, it was officially organized into a town in its own right, with its own district of control, it took on the name of Assis Chateaubriand, in honour of the famous Brazilian journalist, who lived for some time in London. In those four years the city was already showing signs of its future potential, with well planned streets housing the growing community.

Now, in 1972, it is a town with more than 18,000 inhabitants, controlling a region with well over 100,000 people. Approximately 80% of the forest has been cleared, with charred stumps and an abundance of rotting timber pointing to how recently the job was done. The first crops are growing everywhere, the first coffee is being planted and, in some places more advanced, even harvested. Assis is without doubt the boom area of western Paraná. Although the tarmac has yet to appear, we already boast six hospitals



(one doctor each), about ten chemists, three Volkswagen agencies (one mechanic each), an abundance of brick built stores, and just opening—our first glossy, help-yourself, supermarket! Assis has come to stay and to grow.

In accordance with the usual pattern of Paraná, Baptists have been among the immigrants moving into the area around Assis, most of them farmers, either buying up the new and very productive land, or moving in as short-term leaseholders in the hope of raising enough capital to buy later on. Some of them found themselves within reach of some of the little Baptist Congregations organized when Derek Winter was pastor in the town of Goio Erê, and linked themselves with their fellow-believers in Carajá or Jesuita. One large group moved down from the State of Rio de Janeiro and organized themselves slowly into a 'congregation', looking for help to the church in Terra Roxa, a mere 60 miles away. From there the pastor paid a monthly visit, making a four hour bus trip each way. But the greater majority began to lose themselves, separated by distance and lack of communication.

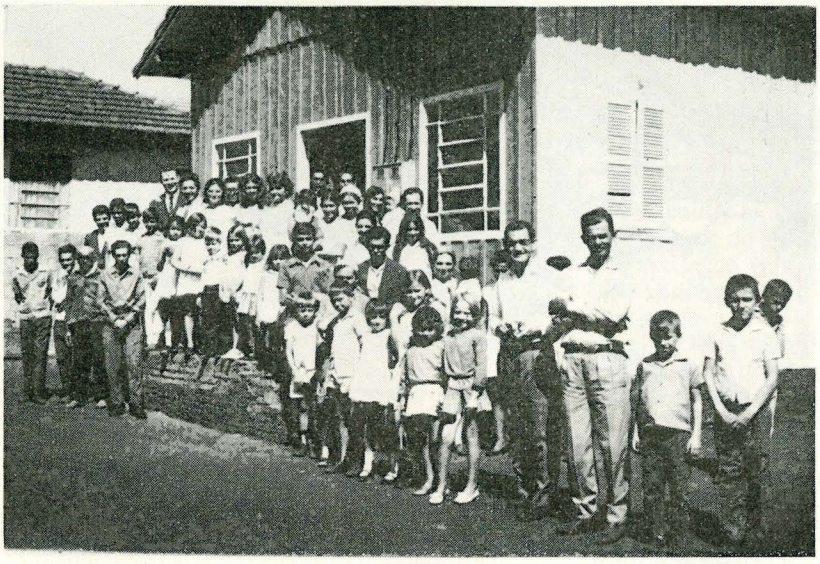
Brazilians buy their own site

It is one of those mysteries difficult to explain —why was it that no one was sent to Assis Chateaubriand until March 1972? Was it that no one really realized what was happening? Or was it rather, as so often has to happen in Brazil, that although the leaders of the Baptist churches were aware of the need, there was no one to send?

Whatever the reason, the start was delayed, and delayed, and here was at least one 'frontier' in Paraná where the B.M.S. was not!

Above:
Domicio Bulhoes Camassary, evangelist at Assis Chateaubriand, Paraná, Brazil.

The Baptist church being built at Assis Chateaubriand, Paraná, Brazil.



The morning school assembled at Assis Chateaubriand, Paraná, Brazil.

In the December of 1971 a site was bought in the centre of the town. This was something of a triumph in itself, for it was the first such property bought with the money contributed by the Baptists of Paraná themselves to their own State Missions. The site, costing about £1,000, contained two wooden houses, one, six metres square, standing towards the front of the site, and the other, five metres square, well to the back. Towards the end of January, a Brazilian evangelist, Domício Bulhoes Camassary, moved to Assis with his family, and started work to modify the property, preparing the house at the back for their home and that in the front for the 'Templo'. When Eric and Jean Westwood moved into Assis in March, the transformation was nearing completion, and 9th April was marked as the date for the inauguration of the work.

The building dedicated

It was estimated that upwards of 400 people appeared that afternoon. They came from other churches in the Baptist Association 'Vale do Piquiri', from other churches in the town, but, most important of all, they emerged from every hiding place in the district around, tramping many kilometres on foot and jolting many more on the back of a lorry.

The Service of Inauguration was led by Pastor Jacy Gomes, of the church in Goio Erê. This church is acting as 'mother' for the work in Assis, and was well represented on that occasion. The preacher and guest of honour was Pastor Mauro Serafim, President of the Baptist Convention in Paraná. And so, in one splendid afternoon of Brazilian sunshine, the 'Templo' was dedicated, the Pastor inducted and the work of the Baptist Congregation in Assis Chateaubriand inaugurated.

Weak at the centre

But, even if the work in Assis has just been born, it has arrived almost already an adult. The 'parish' embraces an area about the size of Greater London. With Assis as the centre, there are in a circle, within a radius of between ten to twenty miles, a fair sprinkling of other communities, some well developed, others still on the way. In six of these there is a Baptist work already functioning, four of which we have inherited from the mother church as they lay much nearer to Assis. In two other localities there are Baptist families wanting to organize a regular Sunday School. And there are rumours of yet others.

And the city itself, with its 18,000? It is here that our representation is at its weakest, with just six families, including the missionary's and the evangelist's. Although a good number arrive each Sunday for the midday School; coming in on

The baptismal service at Assis Chateaubriand, Paraná, Brazil.

foot, by bus, or by pony and trap, more active participation by the majority is difficult. This is a perennial missionary problem in Paraná, and one that only time and the development of the town itself seem to resolve.

It is hoped that this child might become a man perhaps before the end of the year, in that the Congregation will be formed into a Church. The initial 'round-up' of those who are already members of Baptist churches, and who are applying for membership in Assis, shows a number of more than 140. Approximately fifteen are waiting for baptism; on the last date arranged it was too wet to get to the river!

Yes, we arrived late—but, Gracas a Deus, not too late in Assis Chateaubriand!

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Faithful carriers of the message of salvation

by **Xavier Assumpcao***

1. Samuel de Mello

Samuel Antonio de Mello was born in Rio de Janeiro on the 5th June 1865. His father, converted in the Madeira Isles under the preaching of a British doctor, Robert Reid Kalley, had come to Brazil because of the violent persecution of evangelicals in his own land.

Although receiving a godly upbringing, after the death of his parents, Samuel became a real prodigal son and his life although outwardly prosperous became dissolute to an extreme. Establishing his business in the prosperous port of Santos, he became relatively wealthy.

His conversion was as simple as it was far reaching in its effects. Receiving an evangelistic tract with an invitation to attend meetings conducted by an English missionary by the name of Frederick Glass, he decided to attend. As a spiritist, Samuel believed neither in the divinity of Christ nor in the incarnation. He became involved in a heated discussion with the preachers about the person of Christ and they, after showing him 1 John 4 v. 1-2, expelled him from the hall as he was not prepared to accept what the Bible clearly taught about Jesus Christ the Saviour.

Ready to follow

Incredible as it appears, it was this attitude of the preachers which caused Samuel to examine his position. Studying the scriptures, he returned to the meetings and became a friend of the preachers. After reading Bunyan's Pilgrim's Progress, he saw himself as the 'Christian' who needed to escape from the City of Destruction and, following a sermon on the rich young ruler, he decided to give up all and follow Christ.

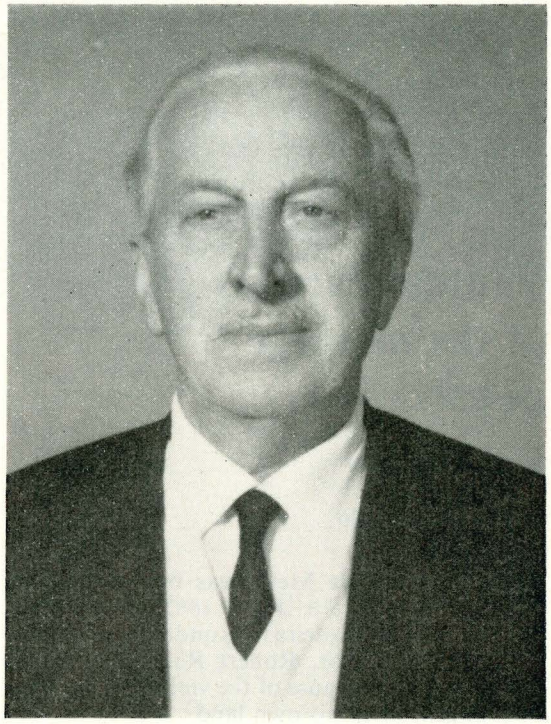
Selling up his business he set off on a journey to the south as a Bible seller. Returning from Rio Grande do Sul he took a train from Curitiba to Paranagua on the 7th September 1902, the 80th anniversary of the Brazilian Independence. On the train he entered into conversation with a certain Dona Calpunia Rosa who invited him to preach in her house. That same evening the first meeting was held in Paranagua. The meeting lasted for two hours and the house was filled with people. Such was the interest displayed by the people that Samuel decided not to continue his journey to Santos. Preaching night after night in a rented room he established the nucleus of a small church and very soon, using his own resources, he bought a piece of land and built a small church and pastor's house. At the same time he distributed large numbers of Bibles, Testaments, and tracts. On the day of the inauguration of the new building the missionary, Glass, was present and baptized 55 new converts in the Bay of Paranagua. This took place on the 12th April, 1903.

In 1910, already very ill because of the effects of malaria which he had contracted in his evangelistic journeys along the coast, Samuel decided to hand over the thriving church, now with a membership of 230, to the Brazilian Baptist Convention as, on examining the 'declaration of faith' of the Convention, he was convinced that the Baptists also followed that which he had believed and taught.

In June of the following year, Samuel died but his memory will for ever be honoured by the Baptists of Paranagua as a man of faith and a fluent and powerful preacher.

**Xavier Assumpcao is editor of the Paraná Baptist, the monthly magazine of the Paraná Baptist Convention.*

2. Joao Henk



Pastor Joao Emilio Henk

Joao Emilio Henk was born in Curitiba on the 30th September 1897. His parents belonged to the Lutheran church. His mother had been born in Germany and his father, although Brazilian by birth, was of German parentage.

Whilst still a boy, Joao lost his father and his mother resolved to move into the country where life, although not easy, offered better conditions for the family to support itself. The young Joao delivered milk to the customers to help in the family support.

Some time later the family moved to Curitiba again and Joao, already showing an artistic inclination, became a very capable painter.

Being of a religious nature, he was taken regularly to spiritist sessions until he became convinced that there was no real and lasting satisfaction in such beliefs. He became an avid reader of the New Testament and in 1915 began to attend the Baptist Church and Sunday School. He was converted in 1916 during special meetings in the church at which the preacher was the famous converted jew Solomon Guinsburg and baptized in March 1917.

From this time on he became a devoted, active, and efficient worker in the church. At this time he had no aspirations towards the ministry intending rather to make his career in the armed forces. However, with the arrival in 1918 of the missionary A. B. Deter in Curitiba, he was convinced that he ought to dedicate himself more and more to evangelism. After a period in Paranagua during which time he co-operated with the church and the college, he eventually went to Rio de Janeiro to be trained for the ministry in the Baptist Seminary.

He was ordained to the ministry in 1929 and returned to Paraná to assume the pastorate of the church in Ponta Grossa. In 1934, he moved from Ponta Grossa and assumed the pastorate of the 1st Baptist Church in Curitiba where he remained until 1948. In 1948 he became the itinerant evangelist in the state of Paraná and when, in 1954, the Department of Evangelism of the Paraná Baptist Convention was formed, he became its first director. He was already 57 years of age but continued his itinerant ministry for a further 10 years. During these years as itinerant evangelist, he was untiring and unswerving in his devotion to the cause of Christ. Journeying, often on foot, in all weathers from the heat of summer to the often bitter cold of the Paraná winter it is not surprising that he eventually became the victim of asthmatic bronchitis.

In his late 60's, no longer able to engage in the arduous ministry of the travelling evangelist, he dedicated himself to preparation of the annual statistics of the Paraná Baptist Convention whilst at the same time serving as pastor of small churches in Curitiba and also on the coastal

3. Arthur Deter

Arthur Beriah Deter was born in the USA on the 25th October 1868. On the 3rd July 1901 he left for Brazil and missionary service, with his young wife 21 years of age, May Seryngeour Deter.

Following language study in Campinas in São Paulo State, the young couple took up residence in Rio de Janeiro and later moved to São Paulo. A zealous evangelist, untiring itinerant and efficient organizer he was much used by God in his early days in Brazil. He travelled widely in the States of São Paulo and Mato Grosso at a time when such journeys were long, arduous and precarious. He was responsible for the establishment of churches in the city of São Paulo as well as the interior of the State. He was active in the foundation of colleges and seminaries as well as the weekly publication the Baptist Journal. He was also one of the major instruments in the organization of the Brazilian Baptist Convention in 1907.

He arrived in Paraná in 1918 and his arrival began the period of Baptist expansion in the State. On his arrival there were only five churches in the State. Four of these were on the coast but, except for the church in Paranagua these were very small and without much impact on their respective communities. The other church was in Curitiba.

Deter, already in his fiftieth year, continued his itinerant ministry and was responsible for the beginning of many new churches in the interior.

Aware of the need for leadership in terms of evangelists and church workers, Deter commenced the 'Baptist Training School' now called the Curitiba Baptist Bible Institute. As the name of the school indicates, his plan was to give training to church workers, lay preachers, Sunday school teachers and evangelists. The Training School was inaugurated in October 1940.

He was founder also of the Paraná Baptist Journal called 'The Baptist' now named the Paraná Baptist. The first number appeared in January of 1919.

To help with the ever developing work on the coast, he was responsible for the obtaining of a launch for work amongst the fishing communities.

On his retirement he expressed a wish to return to Brazil to pass the rest of his days but he died in the States on the 2nd October 1945 in the city of Dallas.

His wife returned to Brazil after the death of her husband and lived the rest of her life with her daughter and son-in-law, A. B. Oliver, until her death in March 1957 in Rio de Janeiro.

(*continued from page* 188)

strip. He is still in great demand as a visiting preacher even though he is now in his 75th year.

He was elected as President of the Paraná Baptist Convention no fewer than eleven times as well as serving on the Executive Boards of the State and National Conventions at various times.

The writer recalls an occasion in the 1st Church of Curitiba when the preacher Luiz de Assis, reading from Numbers chapter 12 v. 3 where it is written that Moses was the meekest man who had ever lived made the following judicious observation:

'It was because in those days they had never heard of Pastor Joao Henk otherwise the author would have written something different'. All who have had the tremendous privilege of working with and of knowing Joao Emilio Henk would agree with the spirit of the observation.

May God prolong for many years the presence amongst us of this true 'Man of God'.

New appointments at the Mission House

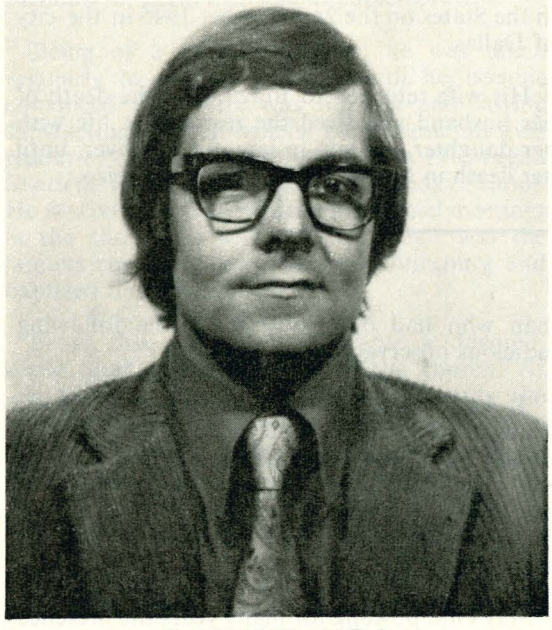
Rev. Frank Wells, M.A.

OVERSEAS REGIONAL REPRESENTATIVE

The B.M.S. has appointed **Rev. Frank Wells, M.A.**, Overseas Regional Representative. He will take up his new responsibilities on 1 November.

Under the General Overseas Secretary, he will have special responsibility in respect of work in Asia and will spend much of his time travelling in that continent. He will represent the Society at important committees and conferences and maintain contact with church leaders. He will be responsible also for the pastoral care of missionaries.

This new appointment has been made necessary by the changing pattern of relations between the Society and the churches overseas and by the need for giving time and thought to the development of new forms of mission in Asia and new patterns of administration.



Rev. A. M. Howie, B.A.

Mr. Wells is at present on furlough after serving as headmaster of the Stewart School, Bhubaneswar, Orissa, India, for six years. The son of distinguished missionaries, now in retirement, he has himself served in Orissa since 1953.

YOUNG PEOPLE'S SECRETARY

The B.M.S. has appointed **Rev. A. Martin Howie, B.A.,** minister of the Woodnook Church, Accrington, Young People's Secretary in succession to Rev. Geoffrey Marshall. Mr. Howie will begin his work on 1 January 1973. In his work in Lancashire he has revealed gifts of leadership, administrative ability, and interest and concern for the work of the Society. His wife is the granddaughter of Rev. A. J. Garnier who was for thirty-three years a B.M.S. missionary in China.

Background to Prayer

We continue to remember in December the work of the Baptist Community of the Lower River Region in Zaire. As we make use of the Prayer Guide for the last month in 1972 it is necessary to remember that the Guide was printed nearly eighteen months ago.

In that period of eighteen months there have been a number of changes, including the change of name of the country, from Congo to Zaire, the river, and the names of places and people.

Kibentele has become Nlemvo.

This is of special interest to Baptists. Kibentele was named after Holman Bentley, a pioneer B.M.S. missionary, and Nlemvo was one of the Congolese church leaders of that time. The two men worked together for a long period on the major task of translating the Bible into Ki Kongo. Another change is that Moerbeke has become Ngongo Kwilu.

There are three main centres at Kimpese which are able to serve the district in medical care, agricultural advice and education. Mr. and Mrs. Pitkethly have recently returned to Zaire after furlough and Mr. Pitkethly is now working at Kivuvu, the leprosy hospital. Miss G. Hunter is taking a two year course in Birmingham that will enable her to become a teacher in pharmacy on her return to Kimpese.

Missionary Record

Arrivals

30 September. Mr. and Mrs. O. W. Clark and daughter from I.P.E., Kimpese, Zaire.

5 October. Rev. and E. L. Mrs. Wenger from relief work in Bangladesh.

Departures

15 September. Rev. J. and Mrs. Macondecua and family for I.P.E., Kimpese, Zaire.

18 September. Mr. C. M. J. Spencer for Brussels, en route for Zaire.

19 September. Rev. D. W. F. Jelleyman for Kingston, Jamaica.

21 September. Miss S. M. Le Quesne for Dacca, Bangladesh; Mr. A. G. Mason from Antwerp for I.M.E., Kimpese, Zaire.

28 September. Dr. and Mrs. J. Carrington for Kisangani, Zaire.

29 September. Mrs. A. G. Mason and family for I.M.E., Kimpese, Zaire.

30 September. Miss B. Cooke for Kinshasa, Zaire. Mr. B. Lombale for Yakusu, Zaire; Mr. and Mrs. E. M. Hope for I.M.E., Kimpese, Zaire.

1 October. Miss D. Mount for Berhampur, India.

4 October. Rev. M. Woosley for Turks and Caicos Islands, Jamaica.

Birth

15 September. In Glasgow, to Mr. and Mrs. P. H. Riches (of Yakusu, Zaire) a daughter, Jennifer Margaret.

Death

21 September. Mrs. Clara Matilda Howie (wife of Rev. T. S. Howie), aged 77, in Freshwater, Isle of Wight (B.M.S. India Mission, 1922–1957).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (From 26 August to 30 September 1972 inclusive.)

General Work: Anon., £1.00; Anon., £2.50; Anon., £20.00; Anon., £5.00; Anon. (Folkestone), £3.00; In memory of Mr. F. H. B. Smith, £60.71.

Medical Work: Anon. (G.I.T.F.), £1.25; Anon. (G.I.T.F.), £1.00.

Relief Work: Anon. (R.P.), £2.00; Anon. (C.M.W.), £2.00.

LEGACIES		£
Mr. N. H. Austin	...	250.00
Mr. W. J. Ayres	...	37.12
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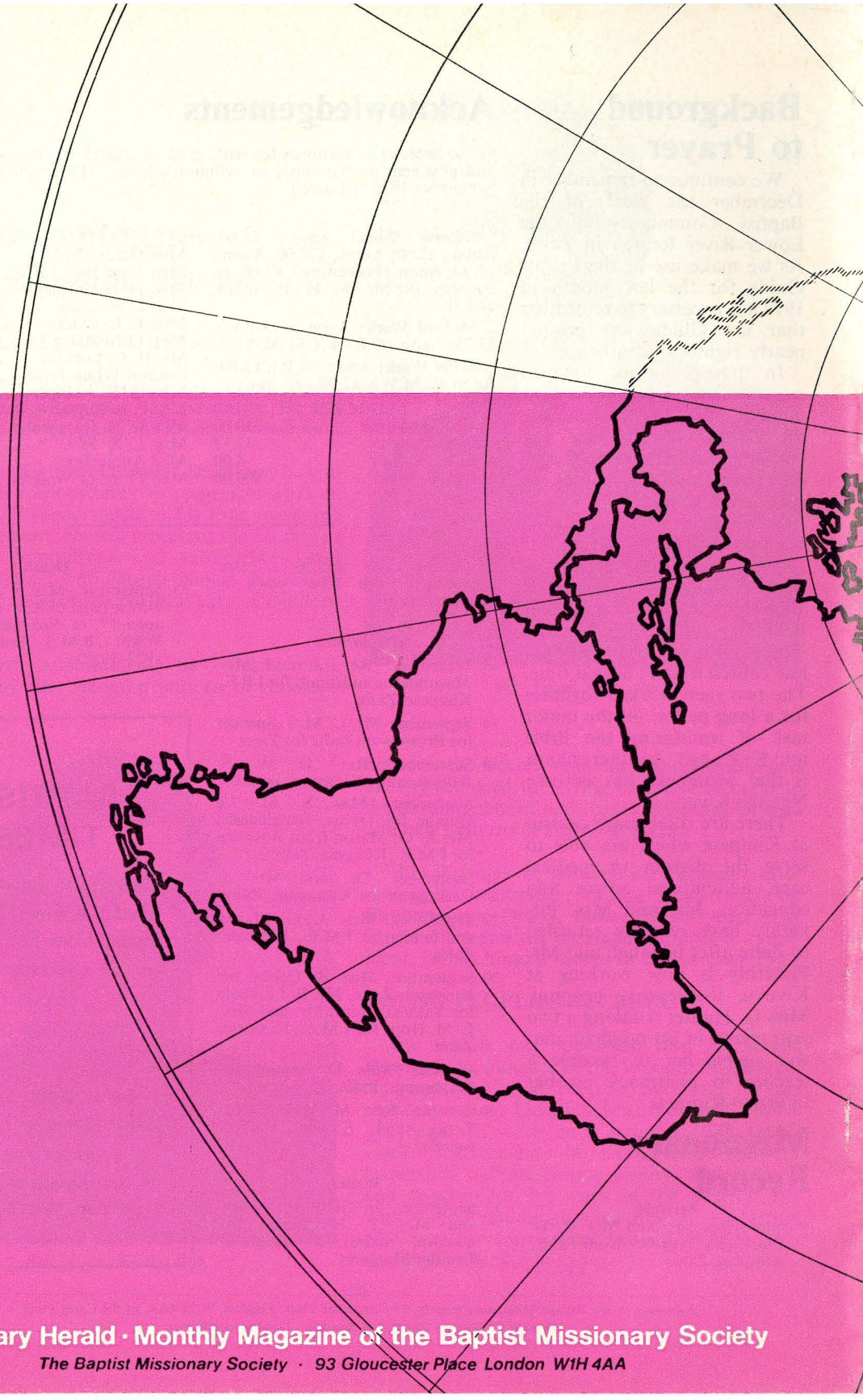

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